

**AN EPISTLE**  
**OF THE REVEREND**  
**FATHER IN GOD HIERO-**  
**NIMVS OSORIVS BISHOP OF**  
Arcoburge in Portugale, to the most  
excellent Princeſſe ELIZABETH  
by the grace of God Que-  
ne of England, Fraunce,  
and Ireland. &c.

Translated oute of Latteen into Engliſhe by  
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dent of the Ciuill Lawes in Louaine.



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THE TRANSLATOR.

SEYLAN, an Ile of florishing fame  
With pretious pearles was wont to excell,  
But now it hath lost that notable name,  
And Portugale for pearles beareth the bell.  
All spirituall goldsmithes can witnes this well,  
That this pearle sent from Portugale grounde,  
Surmūteth al pearles which in Seyla are fōūde.

This pearle of greate price Osorius hath sent  
To a pearlesse Princeesse our excellent Quene  
ELIZABETH of England most Royall regent,  
God graūt her grace take it as the giuer did mene  
The pretious pearles plentie shall in England be  
If counterfett pearles being sett a parte, (sene  
This Catholike pearle take place in her hart.



## TO THE READER. 2



Or so much as it is the dutie of euery Christian man, not only in hart to praye w<sup>th</sup> the Prophet Dauid, saying: Deale mercifully. O lord in thy good pleasure w<sup>th</sup> Syon, that the walles of Hierusalem (that is of the churche) maye be builded vp againe, but also to put to his helping hand so much as he is able to the repaying of it, I thought it to appertaine to me, which am (I trust) a membre of Christ bys Catholyke churche, to doo as much as in me lyeth, that the broken and battred walles of it may be reedified. And where as it passed my strengthe, to bryng any princepall beames, any corner stones, by wryting newe workes of myne own inuention, rather then I would be an ydle loker on, I thought it my part to be an inferior laborer, to bring mortar, to carry sand, and as it were beare baskets, by translating some worthy worke of some other writer. And although I dyd well

# TO THE READER.

knowe, that there were many workes in  
Latten, whiche being translated in to En-  
glysshe, might helpe to rayse vp the ruynous  
walles of Christ his church in England, yet  
among so many, this one seemed to me to con-  
teyne moste speedy remedie and reparation:  
whiche as it was of the first author dedica-  
ted to a moste excellent Princeesse, so of me  
the second translator (for one before me hath  
translated it into Frenche) is named not  
without a cause, A PRECIOUS PE-  
ARLE FOR A PRINCE. If any  
man meruaile, what moued me to translate  
this Epistle, I do him to vnderstand, that  
three causes stirred and prouoked me.

3. causes  
of this  
translatiō

The first is, that I might moue all godly  
Englysshe hartes, to morne and lament, that  
they in England should be so blinded withe  
the smoke of ignorance, that they them sel-  
ues coulde not see the greate flames of here-  
sies, whiche dayly burne their sowles, but  
were fayne to be warned of them whiche be  
in farre countries. The second is, to gyue  
God



TO THE READER.

3

God thanks, that although the eyes of them which dwell in England, can not perceave those furiose fyars, for so muche as they dwell in the mystie vales of heresies, yet that it hath pleased hym, to make greate learned men, which dwell on the hygh hylles of the Catholyke faith, a farre of to discrye the flames which dayly consume England, and not onely to discrye them, but also to send holy water of moste godly counsell to quench them.

The third cause is, to styrr vp all deuoute Catholikes not learned in the Latteen tongue, to pray to God for the Quenes Maiestie, that as she hath good counsellours abroad in farr cuntryes, so she may haue good counsellours at home in her courte, which withe Osorius may be osiores of all false doctrine and heresie: whiche withe Osorius maye persuaide her to come oute of the cockring bote of scismaticall noysomenes, in to the stedfast arcke of Noy, that is of bolsome and catholyke vnitie: which

A 3

with

3

## TO THE READER.

A mete  
metaphor  
for suche  
maryners.

with the Oforius may instruct her to gyue no  
eare to theis deceptfull shypmen, whiche  
climying vp in to theire pulpyttes, as in to  
the topp of the mastes, crie to them whiche  
be beneathe, that they see the port and safte  
hauen of God his worde, when in deede  
they be in the mayne sea of their owne wa-  
uering phantasies: whiche beare her in hande  
that they sayle with a fore wynde of the  
holy ghoste, when in deede they ryde with  
a side winde of diuelleshe suggestion: whiche  
make her beleue, that she hath with her the  
warre southe winde of charitie, and con-  
corde, when in deed they leade her with the  
colde Northewynde of dissention and dis-  
corde: whiche perswade her that they goe  
Eastwarde, where the bryght Sonne of  
true doctrine dothe ryse and appeare, when  
to saye the truthe; they goe Westwarde,  
where the cleare beames of veritie dothe  
vanishe and shrynck oute of sight. Oh that  
so noble a Princeesse shoulde be so abused by  
them which crie against abuses. But to my



TO THE READER.

4

purpose. These be the three causes, whiche hartned me to translate this epistle, notwithstanding I knewe I shoulde displease some, for God is to be pleased rather then men: notwithstanding I was not ignorant that our base tounge coulde not atteine to the maiestie of Osorius his Laten, for I regarde not so muche the fines of wordes, as the diuynenes of the matter: notwithstanding this epistle of Osorius is after a sorte answered à quodam osore veritatis, who shall be nameles, for all the worlde can wytness that the answer osoris illius is no more to be compared to the epistle of Osorius, then the light of a lampe to the light of a lynck, then the light of a lynck to the light of the Sonne: Allthough being compared wiith other of his owne secte, I confesse hym to be as he is taken a man of handsome eloquence. But compare hym to the glistryng starres, whiche are this daye in the catholike church, and namely to Osorius, against whome he setteth hymselffe, he is

A 4

but

## TO THE READER.

but a candle vnder a bushell, as he shall well perceauē at Osorius next answer, if so be Osorius thinck him worthie to be answered. But to leaue all comparisons, for that they be odious, I wishe to that answerer not the eloquence of Osorius, whiche I knowe he wolde abuse in setting out the false Churche, but the grace and spirit of Osorius, to be one of the true churche. Then I doubt not, but he will wishe when he made that answer, he had don some other thinge, but I will say no more, for I almost had don his name to be vnderstanded againste my will. Only, gentle Reader, I desire the, diligentlye to reade this epistle, in reading it to learne, in learning to lyue according as it dothe counsell. For I assure the this is a pretiousse pearle, whiche helde against the Sonne of good vnderstandyng, casteth oute suche a glystring light, that Princes thereby may learne to rule, subiectes may learne to obey, wauerers in religion may be stayed, wanderers may be brought



TO THE READER.

5

brought to the right way. If thou profite, gyue God the cheife prayse: and if thou thinck me worthie no thanke for that I haue but declared and sette out in English an other man his doing in Latten, I am well content.

Yet remembre that many tymes we see those men, which haue iewelless in keeping, whiche be none of their owne, to receaue greate thanks at their handes, to whome they do shewe them.

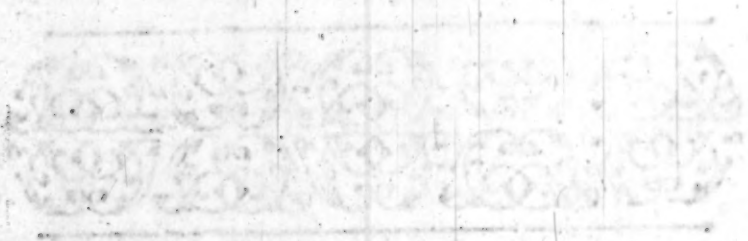
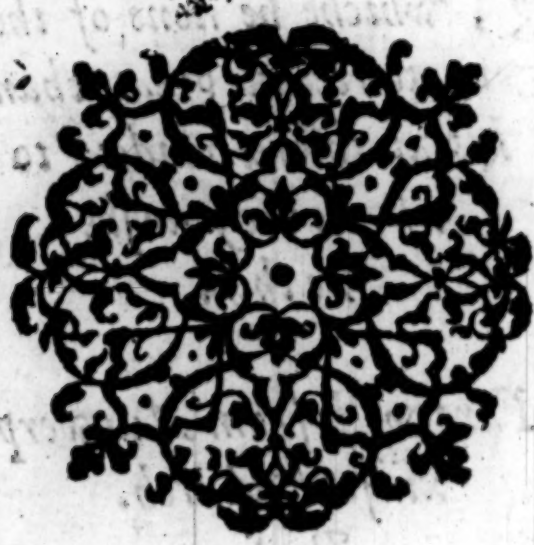
Fare well, from Antwerp.

xiiij. of March.

R. S.



TO THE READER.  
I have brought to the light day. If thou pro-  
fess thyself God's child, and if thou  
think me worthy to thank for that I have  
but desired and forsook in English an other  
even binding in Latin, I am well content  
that thou shouldest have seen it in  
this manner, which hath been in  
many hands of these





# A PEARLE FOR

## A PRYNCE.



Was, I assure you (most noble Princeſſe) here to fore ſufficientlie prouoked to the loue of youre Maieſtie and highnes, when I herd ſay howe muche you dyd preuaile in witte, how greatly you had profited in Greke and Latten, and how you did ioyne youre Princely dignitie with liberall learning and knowledg: But after that certaine men brought me worde, that you willingly did reade my workes, my former good wil was ſo muche increaſed toward you, as in wordes I am not able to vtter. Whether thei tolde me that vnſaynedly, or that thei met to curry fauor with me, I am not able to ſay, but this I am affured of, that I toke greate pleaſure at their ſayinges, and be- thought my ſelfe howe in writing I might wytheſſe my moſte louing and moſte

His booke  
intituled  
*De vera  
nobilitate.*

A PEARLE FOR

moste lowly hart toward you. For I mistruste not, but with the same fauoure with which you reade my workes (if it be true, that you be not a littell delighted in reading them) you will interteine these my letters.

Specially, seing those other my workes doe concerne the common profit of all men, but these my letters intend cheifely the mayntenaunce of youre estate, and the auancement of youre Royall Maiestie. The whiche thing, though I shall not be able to cōpasse, yet my good will is not to be displeasantly taken of you. For why? mightie Princes are wont not so much to haue an eye to the worth of the thing which is presented to them, as to weygh the hart and the good meaning of the presenter. For seing the suerest defence and furnytüre of Princelye renome, dothe stay vpon the frendeshipp and trustines of men, howe can that be mistaken



taken of them, which they perceau to  
 procede of a hartie loue and speciall  
 fidelitie? and that here I may make an  
 entraunce to my writing, I am wont  
 many tymes to merueil with my self at  
 the prouidence of God in appointing  
 kinges, that to a multitude of people at  
 most innumerable, made of so sondry  
 natures, greatly disagrein one with an  
 other, he hathe gyuen suche a mynde,  
 that it will haue an eye cheifely to one,  
 that it will be kept in awe at the com-  
 maundment of one, that it will suffer  
 it self as it were to be tyed short with  
 the lawes and procedinges of one. In  
 so much that whereas men often ty-  
 mes aboute other thinges, with dead-  
 ly hatred do warr amoing them selues  
 and outeragioussly disagree, yet in this  
 one pointe (for the mooste parte) with  
 greate consent of myndes, they cleaue  
 and holde together. And as I greatly  
 wunder at this, so I accompt those kin-  
 ges,

The mer-  
 ueilous  
 prouiden-  
 ce of  
 God in  
 kingly  
 regimene

## A PEARLE FOR

The pre-  
minence  
of kinges  
aboue o-  
ther per-  
sones.

ges, which at the appointment of that  
highe and euerlasting king, do execute  
so worthie and paynefull an office, to  
be men farr surmounting in all kinde  
of vertue, and all together indued with  
godly perfection. For there is nothing  
greater or more honorable, nothing so  
hard and paynefull to attchye, as to  
brydell the affections of men, to cutt a  
way filthie desires, to mainteine inno-  
centie, with rewardes to encorage ver-  
tue, with punishment to discourage syn,  
and finallie in establishing peace and  
quietnes, to make the hole common-  
wealthe to florish and abounde with  
all commodities. Seing<sup>n</sup> no man is a-  
ble to performe those thinges, but he  
which is indued withe heauenly grace,  
surely they which worthily behaue the  
selues in their kingly vocation, are to  
be accompted in the number of the  
heauenly citezins, and worthie to be  
reuerensd as certeyne godes among  
men



men. If so be notable men, when they  
 giue them selues wholly to preferue the  
 cōmon wealthe, and do vprightly, wi-  
 sely and discretly rule their kingdome,  
 be muche merueiled at, surely when a  
 woman shall do the like, she shall gyue  
 men greater occasion to merueile. For  
 what is more to be wondred at, then  
 to beholde in a woman a manly con-  
 stantie, in a virgin an horehedded pru-  
 dence, in greate aboūdance of richesse,  
 greate praise of temperaunce and mo-  
 desty? What can soner astonish a man,  
 then to see the tendre and deintie na-  
 ture of a woman to be trimmed and  
 decked with so many vertues, that she  
 is able to vpholde the burden of the  
 whole realme, and to be haue her selfe  
 in that office withe greate commenda-  
 tion, which is scantly brought to passe  
 withe the aduise, prouesse, fidelity and  
 authority of many excellēt men? Where-  
 fore (as it is to be hoped) if you will  
 so

A woman  
 vryfely ruz  
 ling is mo  
 re to be  
 merueiled  
 at then a  
 man.

A PEARLE FOR

A vwyder  
vvyndo -  
vve of  
vwinning  
immor-  
tall fame  
opened  
to oure  
Queene  
of En-  
glande  
then to  
any Prin-  
ce here  
tofore.

so ordre the common wealth, that you  
will not swarue frō the vertue of your  
auncetoures, who only embraced god-  
lynes, you shal so farre go beyond them  
in greatnes of renome, as it is a grea-  
ter matter for a young woman to rule  
a Realme wyselic and stoutelye, then  
for men whiche are strengthened withe  
rype yeares and experience. If there  
were euer any woman of excellent ver-  
tue, which withe a noble corage hathe  
bent her selfe to the care of the com-  
mon wealthe, and by that carefulnes  
and gouernement, hathe wonne great  
commendation, youre Kingdome hath  
happened to you in suche a tyme, and  
you haue gotten such a matter to wor-  
ke on, that if you will constantly take  
in hand those affaires, whiche well be-  
come that princelie disposition whiche  
glistreth in you, with the brightnes of  
yours noble prayse and worthie doin-  
ges, you shall ouershadowe and darcke  
the



A PRYNCE.

9

the greates actes of moſte mighty princeſſes. And that we may boldly warrant the whole Chriſtian common wealth, thus muche of youre grace, many cauſes do moue vs. For yow are indued with a ſingular wytte. You are learned in the præceptes of moſte noble ſciences: you are prayſed aboue all others for gentlenes and mekenes, which well beſeme youre comelye bewtie: and as for thoſe prayſes which are due to conſtancie, you well think, that you ought not to denye them, or put them from you. Therefore if you will not neglect and forget youre ſelfe, you ſhall ſett a good ſtay in the common weale, you ſhall bring all thoſe miſcheifes, whiche diſquiet it, to an end: and you ſhall purchaſe youre ſelfe euerlaſting commendation. But on the other ſyde, if in ſuche ſtormes and hurlyburlyes, you ſhall go any thing a wrye, and ſhall vnſkill-

Causes of  
good hope  
in our  
noble  
Queene.

Greates  
daunger  
in vnſkil-  
ful ruling  
the ſhip  
of the En-  
gliſhe cō-  
mon vve-  
le.

B

fully

A PEARLE FOR

fully rule the stearne of youre charge,  
it is an hundred to one (which God  
forbed) but that the shyp of this youre  
common wealthe, dashing against hid-  
den and secreet rockes, shal be all to bro-  
ken: and the passingers which be com-  
mitted to youre charge, shall vtterlye  
perishe and be cast awaye. Therefore  
seing you be in that taking, that either  
you must wyn greate honour with the  
safetye of your whole realme, or become  
a laughing stock with the ouerthrowe  
of your common wealthe, I thinke  
that no riches nor treasures ought to  
be so deare vnto you, that you sholde  
prefer them before faithfull counsell,  
which intendeth the staying and assu-  
ring of your kyngdome. But perchaunce  
you will saye to me, doeyou thinke  
me so ill bestead of frendes and coun-  
celloures, that you neede nowe to tell  
me what I sholde doe? or haue you so  
much

No riches  
to be pre-  
ferred be-  
fore faith-  
full counsell

An obie-  
ction.



muche vacant tyme from the affaires of  
 Portugale, that you can intend to take  
 care for the matters of Englande? I  
 thinke verily, there be in England ma-  
 ny wyse men, greatly to be commen-  
 ded for their vertue and godlynes, to  
 whome if you will gyue care, you shall  
 prouide verye well for youre selfe and  
 youre realme, and trimlye mayntayne  
 youre princelye porte and estate. But  
 like as they which be mache gyuen to  
 gather goodes, all thoughe they haue  
 greate riches layed vp in store at ho-  
 me, yet for all that do not refuse golde  
 and siluer, whith is brought vnto them  
 from other places, and loke howe ry-  
 cher they wax, so muche the more they  
 couet to haue their good heaped and  
 encreased, euen so wyse kinges, whose  
 treasure ought rather to consist in the  
 prudent aduise & faythfulnes of good  
 men, then in the abundance of mo-  
 ney,

The auna  
syver.

A goodly  
similitude

## A PEARLE FOR

*Inimici ho-  
minis do-  
mestici eius  
Matth. 10.*

ney, although they haue store of coun-  
cel. Yet if those riches, which they este-  
me aboue all other, by any meanes be  
augmented, they ought not to sett it  
light, or despise it. Nether neade they  
to care, whether he which councelleth  
them, be a countrie man borne, or a  
straunger, but of what intent he taketh  
suche an office vpon hym. Beside this,  
councells gyuen of forennes, many ty-  
mes are least to be suspected. For ma-  
ny treasons are wrought against Prin-  
ces of their howseholde seruantes,  
many craftie fetches are attempted in  
the court for loue of lucre, many thin-  
ges are couered with the cloke of dis-  
simulation, partly to curry fauoure, and  
partly for feare of falling in to daunge-  
rouse displeasure: so that there be very  
fewe, whiche dare frelye speake their  
mynde to Princes: last of al, I adde this,  
that I think no Christian Prince a for  
rener



reuer or a straunger, but I professe my selfe to be beholding to all, but cheifelye to you, whome afore all other for the hope whiche I haue conceaued of your gentlenes, I haue sett before myne eyes only to be worshipped and reuerensed.

2. thinges  
of kinges  
to be con  
sidered.

But that I may come to that, whiche I haue taken in hande, two thinges specially are to be considered of al Kinges, first the worthines of the office which they beare, and secondly the weightines and paynefulness in fullfilling that office. As for the worthynes of it, it is so greate, as greater can not be imagined in this lyfe. For all Kynges for their owne parte, are the Vicares of God his authority, for it is as it were the office and rounge of a God, that one man among all the rest, sholde so farr excell. that all withe one agreement of mynde sholde yelde them selues to be ledd and

The vvor  
thines of  
kingly of  
fice.


A PEARLE FOR

The diffi-  
culty of  
Kyngly  
office.

defended of him, and that they sholde beleue, that the strongest bulwarkes of their lyfe, welfare, and worship, do rest in his wisdom, manhode, and honestie. Now, as touching the difficultie of their office, it is vnspeakable. For if it be an harde matter to rule all affections, to brydle vn honest desires, to subdue the vnruly motions of the mind, and to keepe the whole state of the mynde in suche a frame, that nothing arise, which withe any boysterouse blast may shake or disquiet it, then what a do is it for one not only to wayne hymselfe from his owne wyll, but also to tame and qualifie the affections of the whole people, after suche a sorte, that no oute rage or vprore burst oute of their vnruly mindes, which may set the whole common wealthe out of ordre?

Therefore he which is charged with such an office, as requireth first that he  
sholde



sholde kepe hym selfe in ordre: (for it  can uot be, that he sholde assuage other mens lustes, which can not tempre his owne,) and secondly, that with reason he sholde alay the trobles of the whole common wealthe, that as muche as in hym lyeth, he sholde make all his subiectes sober and discrete, and that he sholde warde them with the defence of all vertues, I saye, suche a man is to be aided and socored with the helpe, not only of man, but also of God, to the intent, that the thing which he hath lustyly purposed, he may luckyly performe. But that I may first intreate of man his helpe (which neuerthelesse is contained iu the ayde and assistaunce of God) I thinck, that all the riches & possessions of kinges, which with greates indeuoure are to bee sought after, ought to staye vpon the wysdome and honestie of good men. For no Prince

How necessary  
good men  
be for kinges.

# A PEARLE FOR

is able by any meanes, either in warr to get the victory, or in peace to mayntaine his honore, either in his affaires to behaue hym self politikely, or in his leasure continewe quietlye, which is not as it were walled with the company of good men. For howe shall he be able with his owne eyes to see to all thinges, which Kinges ought to looke to? Or howe with his owne eares can he heare the complaintes of all clientes? Or with his owne mynde and consideration, studie for so many thinges, as be requisite to preferue the common weale?

What  
manner  
of men  
kynges  
sholde cal  
to their  
councell.

Therefore many are to be called to take parte in the ordning of the kingdome, whiche be men bewtifified with the ieuells of kyngly qualities, that is to say, iustice, temperance, manhode, fagenes-fledfastnes, liberaliti, and wysdome, in which one vertue, all thinges  
which



which are prayse worthie be contey-  
ned. Yea these men must be of suche VVise mē  
wyfdome, that thei be able to trye oute  
all thinges narrowly, and by former  
causes long before to prouide; for thin-  
ges which may ensue afterwarde.

Theire trustines muste be suche, that Trustie men.  
no bribes, or aduantage, may leade  
them a syde from doing their duty. and  
maintayning the truthe. They ought Stoute mē  
to be of so valyaunt a corrage, that no-  
thing may dismay them frō sayng that  
playnely. whiche may be healthfull to  
the commō weale. For like as sick men A trim si-  
militude,  
often tymes lothe and abhorre holsum  
medycins, if they be bitter and vntothe-  
some, and long after those thinges  
which be enemies to their healthe,  
euen so nowe and then Princes being  
fore sick and diseased in their sowles,  
refuse the phisick of true counsell, and  
are delighted with counterfet fynes of

B 5 lying,

# A PEARLE FOR

Differēce  
betwene  
wyse men  
and foles.

lying, and deceaueable liker somnes of  
flatterie. So it cometh to passe, that  
all be it in the beginning they take a  
pleasure, yet in the end, they bye theyr  
rashnes, and folly, with hartbreake and  
sorowfulness: and as nothyng is more  
godly then truthe, so nothing is more  
healthfull for the common weale. For  
what other differēce is there betwene  
wyse men and foles, but that wyse  
men with earnest trauaile, purchase to  
them selues thinges which are good  
in dede: but foles being beguyled with  
false appearaunces, hunt after thinges  
which haue a shewe of goodnes, and in  
dede be very vaine trifles, and mocke-  
ries: and so at length whilst they couet  
false worship, and seke after decept-  
full pleasures, they be branded with  
the marck of fowle shame, and be tor-  
mented contynually with the worme  
of their wicked conscience. Therefor  
all



all the trade of a blessed life consisteth  
 in truthe, and all wretchednes standeth  
 vpon lying and dissimulation . For  
 which consideration, all Princes which  
 doo wishe the safetie of their common  
 weale, and desire to cont. newe and vp-  
 holde their honour, ought all wayes  
 to pretend this, bothe in worde and  
 worcke to wytnesse this, that nothing  
 is more deare vnto the, then the bright  
 beames of veritie. So they shall set all  
 good men free from feare, and holde  
 shameles flaterers noses to the gryn-  
 stone. The which thing that they may  
 more easely compasse, it is neadefull  
 that they enriche and highly aduaunce  
 good and true meaning men, but as  
 for nawghtiepackes, coyners of lyes,  
 and forgers of flearing tales, thei ought  
 to abandon them farre from their ac-  
 quaynetaunce, and to think them vn-  
 worthie of any preferment. For all flat-  
 terers

What  
 Kynd of  
 men Prin-  
 ces sholde  
 banishe  
 fro them.

A PEARLE FOR

terers besworne enemies to the truth,  
back frendes to all good men, verie  
poison of Princes, and not only deadly  
foes to the whole cōmunalite, but also  
malithiously mynded against God hym  
selffe. For he whiche wraastleth against  
the truth, wraastleth against the mightie  
ruler of all thinges, who is the only and  
euerlasting veritie. Therefore these  
naughtie and pestilent persones, are  
to be put out of all cōcept, to be kept  
a loofe from climing to honoure, to be  
excluded from all companie and fami-  
liaritie, yea to be banished as farre as  
there is any land, lest the infection of  
theire myschefe, sholde spreade it selffe  
to the vtter vndoing of Kinges, and  
waste the whole commō wealthe, with  
a remediless consumption. But on the  
other syde, they which euer speake the  
truthe, neuer double or dissemble, but  
esteme true vertue more then worldly  
ryches



ryches , and drawe the lyne of their whole lyfe , by the square of wysdome and honestie , they I say , if they kepe then selues secrete, be to be pulled oute of their priuie closettes , will they nill they, drawe they back neuer so muche, they are to be brought acquaynted with kinges, and to haue whole heapes of ryches bestowed vpon them . For

those ryches of Kynges , be in better assuraunce, which be laied vp in the fidelitie of good men, then those whiche

Fidelitie  
the suerest  
treasure  
hovvse of  
Princes.

be horded and couched vp in their cofers . For beyng layd vp in the treasure howse , they breede the cancker of enuye , but being sette a broade to the vse of good men , they make the Kyng to be well spoken of , and fortifie his estate, with the faithfull hartes of good men. Beside this , riches closed and chested vp , may ether be caried away of theues , or belasht oute and made ha-  
uock

## A PEARLE FOR

uock of, through the falshode of the  
 keepers . But the remembraunce of a  
 good turne, is rooted for euer in thank-  
 full myndes , & can not be plucked out  
 by any mans pilfrie . More ouer , it is  
 to be considered , that they whiche by  
 no false or fowle fetches , but by true  
 vertue and faire conditions , cam to be  
 familiar withe their kinges, doe thinck  
 that of duetie they ought to bestowe  
 those ryches whiche they receaued of  
 their kynges , to the profit of them by  
 whome they enioye them . But they,  
 whiche by hypocrisy , haue obteyned  
 great wealthe of kinges , for so muche  
 as they gape all for gaines , as sone as  
 they spy, where more aduauntage is to  
 be gotten, they forsake their kinges, yea  
 they betray them , and some tyme byd  
 them battayle . Whereby we may ga-  
 ther , howe mad all Princes be , which  
 not regarding good men , bestowe  
 riches

The pro-  
 pertye of  
 hypocriti-  
 cal honor  
 hunters.



riches and promotions vpon wicked  
persones, and put all theyr honoure in  
the credit of them, whome couetous-  
nes will not suffer to be trusty & faith-  
full. But they which be of suche wyse-  
dome, that displacing naughtie men,  
doo call good menne vnto them, and  
make them partakes of their counsels  
and charge, doe prouide very well for  
theyr honoure and safetie. For it can  
not be, that the Safegarde of Prynces  
shoulde be betrayed of them, who-  
holde fidelitie more deare, then all the  
wealthe of the world: nether can theyr  
honour be stayned with anie spotte of  
reproche, when it shall appeare, that  
they be fastned in the frendshippe and  
familiaritie of vnculpable men. For as  
nothing bringeth more shame to kin-  
ges, then the companie and familiari-  
tye of rakehells, so the frendshippe  
of good men, doth greatly increase  
theire

# A PEARLE FOR

theire glory and renome.

Like lo-  
ueth like.

For we so iudge of them, as they be,  
with whome they be moſte familiar &  
conuerſant. Whereby we may cōclude,  
that thoſe Kinges be not to be coun-  
ted riche and puiſſant, whiche poſſeſſe  
greate pyles of golde and ſyluer, pre-  
tiouſe ſtones gloriously glyſtring, great  
ſtore of yuorie, many mynes of me-  
tall, and be Lordes ouer manye landes:  
but thoſe rather, which be aſſiſted with  
a numbre of men excelling in honeſtie  
and truſtines, which be lincked in lea-  
gue, and frendſhippe of all good men,  
ſo farre as ſhall become theire Princely  
perſon and Royall maieſtye. For all  
thoſe thinges afore ſayde, be ſeldome  
obteined withoute vertue, but they be  
neuer reteined withoute the ſuccoure  
of vertue. But turne vertue naked oute  
of all the robes of riches, yet ſhe will  
holde her owne, and make her bright  
bea-

VVhat  
kinges are  
to be cou-  
ted riche.

Vertue  
vvith out  
riches is  
ſufficient.

bear  
this  
tue,  
ſtir  
nes  
trea  
puſſ  
But  
reſk  
hys  
ger,  
wea  
hau  
of n  
we  
ſiſta  
T  
full  
that  
don  
dur  
thin



beames, be sene a great waye of. Beside this, if riches haue not the ayde of vertue, they can help nothing, but rather stir vp and kyndle the cole of couetousnes in the hartes of many, to worke treason against them, whome they see pufft vp with plentie of possessions.

Riches  
vyith oute  
vertue be  
impotent.

But vertue alone, many tymes without reskue of ryches, perserueth the Prince hys estate, and doth auoyde the danger, which hangeth ouer the common wealthe. But this may suffice, which we haue spoken, as concerning the healpe of man; now it followeth in ordre, that we sholde intreate of the ayde and assistance of God.

Therefore, if the honestie and faithfullnes of good men be of suche force, that withoute theyr healpe, no Kingdome or common weale can long endure, then I praye you, what shall we think of the healpe of God? For God

C

is

God is  
first to be  
sought  
for.

### A PEARLE FOR

is he by whose Deitie, councell, wyll,  
kingdomes doo begyn, be enlarged, &  
mayntayned : by whose wisdome they  
be kept in ordre, by whose helpe they  
be vpholden, and finally, by whose dis-  
pleasure they dacy, ouerwhelme, and  
vtterly come to naught. Therefore a  
Prince, which will acquite hym selfe  
well in his office, and comlyly handle  
the rule committed to his charge, be-  
fore all thinges must kepe religion pu-  
rely and vndefyledly, and in his daylye  
prayers desire God to prosper hym, ac-  
compting al the happy successe in ru-  
lyng the realme, to stay vpon the ser-  
uice and pleasing of God. For first, if  
wisdom be so necessarie for kinges,  
that without it, they can not haue so  
muche as apece of a common wealthe,  
but they shall leaue all thinges topp se-  
turuy, and seing wisdom borroweth  
her light of none other, then of that  
pas-

passi  
the v  
whic  
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die, t  
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his h  
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rence  
rant,  
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both  
shew  
myn



passing and vnspeakeable clearenes of the wysdome and spirit of God, by the which all thinges are led in the right way, and lightned, vpon what thinges sholde kinges more bestowe their studie, then in ernest bending themselves to religion, & purely praying for God his heape and assistaunce? which thing if they doo, suche clearenes of Godly wysdome, suche a brightnes of wonderfull vertue shall shoote oute of their myndes, that they shall not onely discern what is right, honest, and profitable, and knowe to trye what difference is betwen counterfet and currant, but looke what so euer they perceau to be right, that same they shall stedfastlye put in practyse. For the mercy and goodnes of God, worketh bothe these thynges in vs. For first it sheweth a most cleare light to man his mynde, and armeth hym with inuinci-

The effect  
vvhiche  
Kinges ha  
ue by ser-  
uing of  
God.

## A PEARLE FOR

ble valiantnes, so that by meanes of the one, he neuer trippes or treads a wrye, & by reason of the other, is not abashed of the daunger or troble, that the executing of his office bringeth withe it. For there is nothing so harde to come by, nothing so countregarded with ingines, whiche he shall not easely batter and beatedowne, which is indued with Godly vertue. He must therefore speedily asuage all the brutishe mocions of the mynde, he must waine himselfe of his owne will, he must scrape oute all the blottes and blemishes of vices, and so lighten all the state of his mynde with the brightnes of honestie, that a meruaillose amiablenes, bewtie, and liuely image of God his holye spyrit, may clearely appeare in it. For it can not be, but he whiche in this lyfe so muche as is in man his powre, withe cleare eyes doth behold God, & dayly dothe

What a  
Prince  
shold do  
vvhich  
seketh for  
God his  
helpe.



doth vewe that pearlesse fayrenes and  
 bewtie, sholde be rauelshed with the lo-  
 ue of it, and force hym selfe earnestly to  
 belyke vnto it: specially, seing he can  
 not attaine to resemble and be like vn-  
 to it so muche by his owne labour and  
 trauaile, as by the goodnes and graci-  
 ousnes of God. And loe, oute of this  
 likelyhood of mens myndes, with the  
 spirit of God, there springeth an euer-  
 lasting band of amytie, which causeth  
 God so to cleaue to mans sowle, that  
 he will vouchsafe a gyltles and deuout-  
 ly disposed mynde, plentifull to par-  
 take of his Godly treasures. Therefore  
 suche a mynde, he enformeth with coun-  
 cell, he wardeth with vertue, he com-  
 passeth with conforte, and in all hasard  
 doth defend it with his godly presence.  
 Therefore they which be kindled with  
 the loue of true vertue, being hartned  
 with this hope, though all the worlde

The effect  
 of the like  
 ly hood  
 of mans  
 mynd  
 vvith god

Vertue is  
 full of  
 good ho-  
 pe.

A PEARLE FOR

be together by the eares, though the  
grounde open with earthe quakes, yet  
they be not dismayed, but then most of  
all they trust God wyll succoure them:  
and when in mans iudgement all hope  
is past, they stand styfly in this belefe,  
that God will saue them harmeles.

Whereby we maie gather, that for so  
muche as mans nature is so feble, and  
that there ys no holde to be had in  
these transitory and glyding goodes  
of the worlde, and that all oure lyfe  
stādeth in the gunshot of daūgers, cou-  
ragiousnes of mynd, and confidence  
of inprenable strengthe to be founde  
in them only, which consider that they  
haue God on their syde. Therefore  
seing no man can take vpon hym the  
office of a kyng, without wonderfull  
wyfdome, without a speciall roken of  
worthynes, without the stay of an vn-  
conquerable stoutenes, and none of all  
these



these laudable vertues, grow oute off the grounde, but descend downe from heauen by God hys inspiration, it is plaine that kinges ought to employ all theyr care and office, to be of an holy and blameles religion. For they and none other, are to be reckned wyse, dyscrete, and stronge, which are knyt with the knot of right religion to God, who is the author, and cheifetayne of all wysdome, honestie, and valiantnes.

But what shal we now say of iustice? can any man ministre it, onles he cast all his mynde vpon the rule of the euerlasting lawe. and cōceau in his mynde, the wel spring of righteousnes, and diligently marcke the ordre and semelynes with the which that cheife ruler setteth all thinges in frame? and last of all, onleste he gyue hym selfe wholly to the studie of God his lawe? surely it is

A PEARLE FOR

impossible. For God only is the pythe,  
wisdome, and rule of the lawe: he is the  
beginning and rote of vpright dealing,  
and father of all iustice. By whose gra-  
ce, all holosome and profitable lawes be  
enacted, by whose procurement they  
be kept and preserued. Hereby it fol-  
loweth, that they only glystre with the  
brightnes of iustice, which fix their  
eye vpon that hyghe and euerlasting  
light. Verily oute of this agrement of  
mynde, by the which men resemble the  
iustice of God, and stretch all the strin-  
ges of their studie to profit the cōmon  
wealthe, the loue and hartie good wyll  
of men dothe growe, oute of this doth  
issue the commendation of myldenes  
and curtesie, oute of this (to be short)  
doth procede all the swetenes of most  
true pleasure and delight. For no bo-  
dyly pleasure is in any poynt to be con-  
pared with the pleasure which cometh  
of



of vnfayned honestie. For the pleasure of the bodye many tymes in a madnes is desired, and in twinkling of an eye vanisheth away, and afterward seareth the mynde with sadnes, and leaueth a print of shame behynde it. But that pleasure which true vertue doth breed, is chosen oute wisely, and is inioyed continually, not able to be defyled with any lewde affection, or defaced with any villany, because it is farre from all infectiue filthines, and ioyned with excellent honestie and comlynes, by reason of which, it cometh to passe, that theyr lyfe, which be lincked in loue with God, is not onely adorned with Goodly vertue, indued with greate ryches, and put in sure hope of euerlasting glorie, but also is replenished with stedfast and vnspeakeable ioy and conforte, so that they may lawfully crie with that most sayntely kyng, how

The difference betwene the pleasur of the body & the mynde.

## A PEARLE FOR

greate is the plenty of they swete comforte, o Lorde, which thou haste layed vp for them which loue the? Therefor the loue and carefulnes of religiō, doth conteyne all these benefytes, with the which the laboures susteyned in vertuose practise, are made more tolerable and easie, and required with a certeyne exceding swetenes, and without the which, the kyngdome can not be wel ordred. More ouer what a notable thing is that? that all the subiectes, except suche which through mychefe are growne to a monstrouse madnes and crueltye, wyll greatly loue those kinges, and vse muche fidelitie towarde them, if they se them deuoutely to embrace religion? For it must needes be, that the picture of diuine fayrenes set before mennes eyes, sholde make them greatly inamored, and cause euery bodye to be much delighted with it: and there

Subiectes  
do loue  
& vvil-  
lingly o-  
bey religi-  
ous Prin-  
ces.



there is no mā which wil let this sinck  
in his mynde, that he which feareth  
God and casteth all to please hym, will  
once forsake his fayth or shrinck from  
his seruice. Therefore partely because  
they perceauē hym learned in the pre-  
ceptes and counsels of God, and to be  
earnestly bent to care for the common  
welth, partly because thei mistrust not  
his goodnes, and stand not in doubt  
that he wil forget publike profit, whilst  
he licketh his owne fyngers, they wil-  
lingly obei hym, & in no wyse grudge  
to bee vnder hym. Nowe then, if no  
Realme, no Citie: yea no house can be  
vpholden without it be ruled, and the  
manner of ruling well, standeth in pure  
and perfect religiō, surely nothing may  
be inuented more profitable or hol-  
some then religion, to kepe a multitude  
of men in awe, and good ordre. For  
what can more strengthen a ruler, then  
that

A PEARLE FOR

that all men may know and perceave,  
that al his delight and studie is, to pro-  
fit the cōmen weale? for so it cometh  
to passe, that the common wealth hath  
him in admiratiō, loueth him, and with  
hartie good wil dothe yeld to his pro-  
cedinges. Otherwise they wil not long  
leade in his lyne, but as much as lyeth  
in them, they will striue to cut or snap  
it asundre: for no regiment can long  
continew, which is rather establisht  
with feare of punishment, then with  
loue of vertue. If so be that agreement  
doth preferue and encrease the cōmon  
weal, but drawing diuerse wayes, doth  
teare it and minnle it all to manmockes,  
and the right religion of the Prince  
doth as it were glue his subiectes to-  
gether with this cōcorde, (for all with  
one consent do shewe obeisaunce to a  
religiouse Prince, and be redie at his  
commaundement) then without perad-  
uen-



uenture, all the saffegarde and suretie of the common wealthe dothe beare it selfe vpon religion . Moreouer, that is not to be lightly weyghed, that vntrue subiectes will not be so bolde to worke treason against their Prince, on whose fyde they thincke God to be . Neither doe his enemyes ventre so sone to bidd him battell, whome they see to be wayted on withe the trayne and garde of God his healpe . For if they go aboute to worke wiles, or offre warre, they do it faintly and fearefully, so that naughtie subiectes being taken with the manner, may suffer for their offence, or for feare be reclaimed from their naughtienes, & enemies also may easily leaue of to moue warre and disquietnes.

For they willingly seke to be at one with them whose strengthe in warre they feare, whose fidelitie in peace they loue, and whome they know to be  
suche

A PEARLE FOR

suche, that they neade not mystrust,  
leaste they shoulde breake the truce,  
which they haue well agreed vpon.

Laste of all, seing euery cōmon we-  
alethe doth frame it self to the Princes  
fashions, if the Prince be a worthy wor-  
shipper of godlynes and religion, the  
whole cōmon wealthe muste neades  
lay fast holde vpon the same religion.

The effect  
of true re-  
ligion.

And religion trulye dothe restrayne  
naughtye desyres, it dothe kepe wan-  
tones vnder, it abateth pryde, it staieth  
rashenes and folishe hardynes, it ma-  
keth men discrete, and obedient, bothe  
to the lawes, and alio to them which  
execute the lawes. For there is no-  
thing of more powre then the feare of  
God, to pull back outragiousse desy-  
res, to cutt the combe of bragging and  
lightnes. For when we call to mynde-  
howe muche we be bounde to oure  
highe and most holy father for his be-  
nefit



nesites bestowes vpon vs, and what paynes be ordeined for them which defyle the bewtie of their soule with syn and vncleanes, and when we conceaue in oure vnderstanding, that there be no lurking holes whiche can hyndre the sight of God. seing those things, whiche lye hyd vnder the yearth: yea euen very hell it selfe, which is wrapped with continuall darcknes, appeare brightly in hys sight, I saye, when we weygh all these things with oure selues we breake & disapointe our owne will, partly least we sholde offend hys eyes with fylthines, or shewe oure selues vnthankful towarde hym (then the which nothing is more greuonfe) partly leaste we sholde shame oure selues, and worke owre euerlasting wo, throughe owre owne abhominatyon: and so being reskewed by the healpe of God, we beare away the victorie vanquish.

A PEARLE FOR

quishing and putting to flyght all kind  
of wickednes, for they whiche stand  
in awe of God his iudgementes, and  
feare to displease hym, be neuer forsa-  
ken of him, or left to shyft for them sel-  
ues. Therefor being assured of his con-  
forte, they easely kepe of the assaulte  
of concupiscens, from scaling and in-  
uading the mayne towre of reason. So  
then, it is an easie matter, to lyue or-  
drely, to doo as a man ought to doo,  
and to practise all thinges which ver-  
tue dothe prescribe, when dyuelly the  
desyres be quenched and subdued. *How*  
For who can auoide vncleanes, but he  
whiche with vndefyled eyes beholdeth  
that hyghe and euerlastyng honestie,  
trymnes and neatenes, which is in the  
bewtie of God? who shall be blame-  
les in ministring iustice, but he which  
dothe marke the fashion, ordre, and  
comlynes with the which that mighty  
Lord



A PRYNCE.

125

Lord ruleth all thinges, fytly place h  
all thinges, and in their feuerall offices  
appoynteth all thinges? who wyll not  
sticke to put his lyfe in daunger, who  
in battaile will fyght stoutely & man-  
fully for the mayntenaunce of iustice,  
and in the common quarrell, but he  
which trusteth that God wyll be euer  
at his elbowe? and though he be slayne  
in the felde, yet trusteth that God hath  
not cast him of, but rather beleueth for  
this short and fading lyfe, to be rewar-  
ded with an euerlasting lyfe, in whiche  
he shall enioy all felicitie in the com-  
pany of the blessed sayntes? Therefore  
if religion in tyme of peace, dothe make  
men discrete and sobre, and merueil-  
lously agreing together in louable vni-  
tie, willing and redy to obey the lawes,  
and Princes procedinges, and in tyme  
of warre dothe harden them aboue the  
common strength of men, and so ra-

D

uish-

## A PEARLE FOR

uished them withe the loue of euerlast-  
 tyng lyfe, that they wyll spend theyr  
 blood and lyfe in their countries caule,  
 to the intent they may wyn heauen: is  
 it not playne, that a King which hathe  
 an earnest desyre to doo his dutie to the  
 vttermost, ought to set all hys care and  
 studie in the well disposyng of religion?  
 For so he shall most royally abounde  
 with the riches and ornamentes of ver-  
 tues, and shall flow on euery syde withe  
 exceding glory whiche shall neuer de-  
 cay, and in all doughtfull aduentures  
 shall be strenghtned withe the ayde of  
 God, and shall receaue greate conforte  
 of the remembraunce of so many good  
 dedes: neither shall he alone be in an  
 happye case, but he shall make all the  
 cōmon wealth cōmitted to his charge,  
 partaker of hys happie and blessed lyfe:  
 in the which all the dutie and office of  
 a Kyng dothe consist. For what other  
 char-

The chra-  
 ge of Kin-  
 ges.



charge hath a kyng assygned hym ouer the cōmon wealthe, then that he shold make the cōmon weale florishe, and be in a blessed state: which no other wyse is brought to passe, but by a speciall deuotion to vertue and religion.

But loke how muche the more religion surmounteth all other vertues, (for they all be borne of her, caryed in her armes: and dandled in her lap) so much the more it is to be feared, least vice take vpo it the name of vertue and religion, and vnder the pretence of holynes, may ouerthrowe and vndermynde all Godlynes. For as nothing is more cōtrary to vertue then hypocrisie, so it evidently doth bewray it selfe, in fained and counterfeyte religion. For horrible wickednes, cloking it selfe deceipfully with the name of vertue, myndeth nothing ells, but the rasyng of religion, and scrapyng of the remembraunce of

Herefye is  
an hypo-  
cite.

# A PEARLE FOR

uished them withe the loue of euerlast-  
 tyng lyfe, that they wyll spend theyr  
 blood and lyfe in their countries caule,  
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 ges.



charge hath a kyng assygned hym ouer the cōmon wealthe, then that he shold make the cōmon weale florische, and be in a blessed state: which no other wyse is brought to passe, but by a speciall deuotion to vertue and religion.

But loke how muche the more religion surmounteth all other vertues, (for they all be borne of her, caryed in her armes: and dandled in her lap) so much the more it is to be feared, least vice take vpo it the name of vertue and religion, and vnder the pretence of holynes, may ouerthrowe and vndermynde all Godlynes. For as nothing is more cōtrary to vertue then hypocrisie, so it euidently doth bewray it selfe, in fained and counterfeyte religion. For horrible wickednes, cloking it selfe deceipfully with the name of vertue, myndeth nothing ells, but the rasyng of religion, and scrapyng of the remembraunce of

Herefye is  
an hypo-  
crite.

# A PEARLE FOR

Notable  
and hol-  
some coun-  
cel to our  
noble  
Queene.

God oute of mennes myndes. Here  
most noble Queene, I desyre you to con-  
sider the matter wyfely: for seing you  
be clogged with so many cares, that  
by no meanes you be able by youre  
owne witte to avoide suche snares, and  
so peryllous pytfals, whiche be layed  
for you, & all Christendome, and seing  
all the fwey of your kyngdome stan-  
deth vpon this one poynt, that you  
sholde embrace religiō purely, that you  
sholde be assisted with the healpe of  
God, and that you shold kepe the real-  
me assigned to you, in good estate and  
prosperitie, nothing ought to be bet-  
ter welcome to you, specially in suche  
disagrement of religion, then to be ad-  
uertised of matters of so greate impor-  
taunce, by a man which wyseth your  
grace verye well, which is farre from  
hope of all fylthie lucre, whiche also  
knoweth what belongeth to true reli-  
gion.



gion. I dare be bold to say thus muche vnto youre grace, that if I had mistrusted your wysdome and gentlenes, I wolde not haue bestowed laboure in wryting these letters. For it had ben a poynte of great madnes, to take that in hand, which I haue vtterly dispaired of. But when youre witte, learning, gentlenes, and good nature, did bryng me in greate hope of youre honorable Maiestie, and when I vnderstode that the spoyle of religion, which is comitted in your realme, is not to be imputed to you, but to many men which being verbes actiue I knowe not of what mad moode, go about to pul insondre the fences and inclosures of all lawe and religion, and that is no God a mercye to them, but long of your graciouse goodnes, that any sparcke of Christian religion doth remayne, I doubt not but you will be well pleased

The spoyle of religion in Englande is not to be imputed to our graciouse Quene.

3. vvyse  
and godly  
requestes  
to our ro-  
yall Que-  
ne,

## A PEARLE FOR

sed to here me speake . Wherefore in  
molte hartie manner, I desyre you first  
that you will take these my enterpryses  
in good parte, (the which you shall do,  
if you will looke in to my heart oute  
of which proceedeth all that I doo.)  
secondly that before you haue readen  
all which I purpose to comprehend in  
this epistle, you will not gyue youre  
verdict either to the prayse or dispraise  
of them: last of all, I request you by the  
faythe which you owe to Christ, that  
if by the craftye counsel of others, you  
haue conceiued any wrong opinion, if  
ryght reason shall confound it, if eui-  
dent truthe shall bewray it, if godlynes  
shall boulte it oute, that you will not re-  
fuse the good grace of God, but wil-  
lyngly gyue credit to those reasons  
which you shall see to be more agreea-  
ble to Christian religion. For it is the  
poynt not only of a prowde and arro-  
gant



gant stomake, but also the token of a dull and blockyshe wytte, (which faul-tes be very farre from you) to be so addicted to certayne chosen and singular opinions, beaton in to the heade by dayly crying and callyng on of wicked persones, that it can not be remoued from that opinion which it hathe once taken in hand to defend. Which thyng as in euery trade of lyfe, is beyond all God his forbode, so in wrong religion which is taken of a heade, is moste perylous and daungerous. For the more trymme, excellent, and profytable any thing is in his right kynde, so the more vyle, beggarly, and hurtfull it is, when it is couñterfeit. The which I wold God we had not tryed in these troublesome dayes. For after that by the naughtye perswasyon, and bedlem boldnes of some men forsooke that religion which

Mark the manifold miseries caused by the false preachers of our tyme.

from the Apostles time, euen to our age

A PEARLE FOR

hath continued inuincible, and many  
being inuegled with paynted woordes,  
haue strayed from that way whiche the  
disciples of Christ dyd fyrst open, and  
many holy men in whome the holy  
ghost dwelled, dyd afterwarde enlarge,  
that they might walcke in that pathe,  
which with a shew of licentiousnes and  
pleasure, dyd drawe folish and vnadui-  
sed men vnto it, I saye, after that this  
newe deuised religion was spredd a-  
broade by meanes of many seditiouse  
sermons, and erronyouse bookes, we  
haue sene shamefastnes sodenly to be  
shaken of, honestie to be chassed oute  
of the countrie, man his lawe and God  
hys lawe to be troden vnder fote, holy  
thinges to be prophaned, godlynes to  
be iested at, boldnes euery where to  
scape skotfree, vnshamefastnes to be  
mayntayned, many opinions contrary  
one to the other, to bee scattered a-  
broade, the vnity of Christ to be torne  
withe



with futes of dyuerse sectes, and in euery place where these mad men haue come, the fyre of horrible discorde to haue ben blowne vp. Out of this roote haue spronge deadly displeasures, often vprores, perylouse dagger drawinges: hereof many bloody battayles haue ben fought, many slaughters done, many spoyles comitted, many mennes possessions destroyed with fyre and sworde. And now, I pray, you who is so blynde which dothe not see what crueltye appeareth in many of them, whiche haue ben the authors of these opinions, with what disdaynefull arrogancy they do iette vp and downe, with what malypert and cursed speaking they rayle vpon good men? Adde now here vnto, the breache of lawes, the contempt of rule, the hatred of Kyngly authoritie, the vnmercyfull treasons whiche these men moste pyuelyshly deuysse agaynst

A PEARLE FOR  
Princes. Recken here also, theyr se-  
crete whylperynges, when they cast  
theyr heades together how to destroy  
and vndoo theyr Kynges, and whilst  
most shamefully they worke their wo,  
for whose wealth and good estate, they  
ought to serue and call vpon God. For  
who hath so littell witte, that can not  
perceauce, that this secte is altogether  
for the peoples tothe, & to feade their  
humoure, and that it is more fyt to styr  
vp & increase, then to asuage and di-  
minish theyr folly and madnes? But all  
these people pleasers, for so much as  
they be men of no wysdome or discre-  
tion, but be led with an inordinate desi-  
re of liberty, they loue not law, they de-  
fye iusticers, they wyshe in theyr hartes  
that kinges were at the dyuel, that they  
without cōptrolmēt might liue as they  
lyst. For they couet to be set free from  
lawe and ordre, that they may be bond  
slaves



slaves to their owne wyl and naughtie affectiōs, is there any mā can deny this? haue not we had the prooffe of it by many exāples? doth not euery mā see that they shoote all at this marke, that Princes being dispatched oute of the way, there might none be left which shold once say black is theyr eye? Therefore some kinges they haue poysoned, some they haue attempted to kyll with the sworde, and haue cast many myscheuouse fetches, how to pull them oute of theyr seate. But peradventure some man will say, this hath not chaunfed for any grudge which those good men haue borne toward kinges, but only for the diuersitye and variance of religion. And that it were not to be feared that the mad and myscheuouse multitude myght worke them any displeasure, if Princes wold agree with them aboute ording and appoyntyng of religion

An hereticall obiection.

# A PEARLE FOR

A Catho-  
like an-  
swer.

ligion. He which will say thys, of ne-  
cestytie he must graunt, that it is the  
intent and meaning of this newe deu-  
ised religion, by hooke or by crooke to  
seke the death of those Prynces, which  
will not forsake the religion in which  
they haue ben vertuouly and wysely  
brought vp, to come to the lure of the  
mad people. Againe, he doth not wy-  
sely weygh, how that the end of this  
sect, is ouermuche libertye, which can  
be kept in no ordre, then the which,  
nothing can be more contrary to the  
offyce and regiment of Kinges. For a  
king his offyce is, to cutte vp vice with  
the knyfe of punishment, but the vn-  
brydled people doo desyre to be dely-  
uered from the feare of all punishment.  
A King is the executor, keper, and  
mainteyner of the lawes, but the peo-  
ple as muche at it is able, with rashnes  
doth rent and al to teare them. A kyng  
stu-

The offi-  
ce of a  
Kyng &  
the vill  
of the peo-  
ple be cō-  
trary.



studieth for peace and quietnes, but the people all together vnruely, doth seke troble and disturbaunce. Laste of all, a king doth not thinck, that all thinges are to be bestowed of euery man a lyke, but as euery man is more worthie then an other, so he rewardeth hym after the rate of his desert. But the people, wolde not haue one better then an other, and desyreth to haue heauen and yearth mingled togeather. So that as in no sauce it can abyde anie superiours, so moost cheifely it hateth kinges to the deathe. For it can not away with any excellencie of more worthines.

And it stryueth all to this end, either to destroy Kinges vtterly, or els to bryng them in to a trappe of trobles. This I graunte doth not appeare at the fyrst, but as sone as a company of madde rakehels groweth to any strengthe or powre, then theyr boldnes being encouraged

## A PEARLE FOR

The nature  
of the  
ignorant  
people.

raged with long sufferance, and win-  
king at, bursteth oute to the vndoing  
& ouerthrowing of the kynge his Ma-  
iestie. Therefore seing this is the na-  
ture of the ignorant people, so sone as  
they haue gotten people pleasynge cap-  
taines, which with their railing sermo-  
nes may puff them vp as it were with  
windy blastes, and raise mightie waues  
of folly and madnes, surely Princes doo  
vnwisely which doo not nyp wicked-  
nes in the hed, so sone as it doth begin,  
but cherishe it with theyr sofftnes, and  
strengthen it with theyr bearing. For  
they do not perceaue that they make a  
rod for them selues, when they suffre  
that to spring and increase, which at  
the last being growne to a hed, wil pul  
them oute of theyr throne, and so whe  
it is to late, they shall se that they haue  
bred their owne bane, which they shall  
not be able to remedy when they wold.

Where



Wherefore then they shall drynke of the whyp for theyr madnes, as all other Princes doo, which take vpon them to further and mayntayne withe publike authoritie, the folish fansye of the common people. But peraduenture they wyll deny that this is a people pleasing secte. Then what is a people pleasing sect if this be not? dothe it not euery where styrre vp sedityon? dothe it not breake the bandes of all iustice and lawes? doth it not resist rule and kingly regimēt? doth it not put all men in hope of to muche lewde libertie? For where is rule moste dyspyed? where are the Princes had in most derision of the common people? surely in those places where this pestilent learning doth gett the vpper hand. Therefore if this mad enterprise takē myscheuoufely in hand of these people pleasers, and vnaduyfedly wynked at of Princes, shall grow to

A profe  
that this  
new learning is a  
people  
pleasing  
sect.

A PEARLE FOR

to a rypenes, whiche way so euer it taketh, it wyll quite ouerturne all the defence and strengthe of kyngly estate. Beleue me (o Quene,) this sect which for oure sinnes hath ouer run many partes of Christendome, is the vndoing of common wealthes, the marring of good manners, the spoyling of kingdomes and the destruction of all kyngly honoure. But you will say, that you set not so muche by youre reigne, that for the loue of it, you wolde lese the ryches of the euerlasting kyngdome, and that you wold willingly abyde any aduventure, that you might entre in to heauen. I will not meruaile if you will say this. For it is the poynte of a noble mynde, to despyse the fletyng pleasures of this short lyfe, & to be greatly in loue with immortalitye. For what goodnes is in thys lyfe? what part of it is quyt of daunger? what is it which is not hemd  
in



in on euery syde withe sorowfullnes?  
as for laughinges, feastinges, mynstrel-  
fye, sportinges, dalyaunces, many gre-  
fes do follow them, and al delightes are  
ended often tymes with pitifull & la-  
mentable myffortunes . And put the  
case , that all thinges chaunce as we  
wolde haue them , yet we muste abyde  
the sharp shoure of deathe, which neuer  
is farre frō vs, but alway is at oure back,  
and dayly pyncheth somethyng from  
oure lyfe . For it is a folly to thynke  
death then to drawe neare when it ma-  
keth an end of our lyfe and not to fele  
the force of it, when dayly it doth crop  
and by littell and littell wasteth oure  
lyfe . For euerye day , deathe dothe in-  
croche vpon vs, and what so euer parte  
of oure age passeth away , it is deuou-  
red by the crueltie of deathe. Therefore  
seing oure lyfe dothe so swyftly ebbe  
away, and in so lyttell continuance of  
E tyme,

A PEARLE FOR

tyme is subiect to so many grefes and  
miseries, & all greate possessions glyde  
away in a minute of an howre what  
is a greater poynte of wysdome, then  
to sett at naught all the tryfles of this  
lyfe, and to gyue oure mynde to seke  
after heauenly and euerlasting thinges?  
Wherefore if this be your mynde, that  
thoughe you sholde hazarde all youre  
riches, you wolde not weygh it a straw,  
so that by such meanes you might pre-  
pare youre selfe away to heauen, I can  
neuer worthilye prayse the noble dis-  
position of your princely hart. Wher-  
for I gyue you counsell, that if the ray-  
fers of this newe religion, can finde out  
anye meanes, howe you maye come a  
nearer way to heauen, although great  
losse of goods shold follow you by their  
doctrine, you notwithstanding sholde  
make muche of them, and thynk them  
worthy of all preferment. For small  
thin-



thinges are not to be compared with greate, worldly thinges with heauenly, transitorie thinges with euerlasting.

Nowe then, what doe they bring with them of suche force to get heauen, that auncient religion is to be forsaken, that the profit and highe estate of the kyngdome is to be lyttell esteemed? Peraduenture some man will say: O yes, they bring withe them a great furtheraunce to heauen, and wonderfully to be commended. For these men be not inuents of nouelties as fond men do drea- me, but rather they laboure to restore all thinges which were decayed, to the perfection of theyre auncient and first institution: for it muche greueth them that the purenes of Christian religion, which Christ and his disciples dyd leaue behinde, is choked with many superstitions, and corrupted with many abuses: therfore they haue found out a

An hereti-  
call excu-  
sation

A PEARLE FOR

notable way, how they may put down  
all superstition, and scoure oute all the  
blottes of Christian righteousness, that  
so at the length, Christian religion may  
recouer the light and purenes whiche it  
had lost. Surely this is a worthy act, and  
deseruing immortall prayse. For what  
can be inuēted either better, for the pro-  
fitablenes, or more excellent, for the  
worthynes, then in suche an infection  
and decay of good manners, in suche a  
spoyle and ouerthrow of all good thin-  
ges, for oneto step furth inspyred with  
such vertue, that he can set a new glasse  
vpon olde manners, that he can heale  
thynges whiche are wounded, that he  
can repayre thinges fallen in to ruine,  
that he can clense religion from al filth,  
and make all holye thinges perfect?

Wherefore it is no meruayle, if many  
which were hartily in loue withe god-  
lynes, dyd take the decay of true reli-  
gion

A catholi-  
ke confi-  
deration  
cōtaining  
an excel-  
lent quip-  
pe.



gion heauely ; and being intysed withe  
 suche goodly promises , dyd willingly  
 follow whither those mē dyd lead thē.  
 But before they had lept so farre , they  
 sholde haue looked , of what abylitye  
 these promysers had ben . For as mer-  
 chaunt men do measure euery man his  
 fidelitye according to hys riches , for  
 they neuer credit hym whome they  
 think vnable to stand to his promyse,  
 so in suche greate vauntes , regarde was  
 to be had, not only with what woordes  
 they dyd warrant , but rather muche  
 more it was to be weighed with discre-  
 tion , whether they were able to per-  
 forme and accomplishe that which they  
 had spoken . Therfore it was requisyte,  
 that he which shold take vpon hym so  
 great & notable an enterpryse , shold be  
 a man of a meruaylouse vpryghteous-  
 nes , fagenes , sobrietye , manly corage,  
 stedfastnes , rauished with the loue of

What  
 shold ha-  
 ue ben cō-  
 sidered ere  
 credit had  
 ben giuen  
 to these  
 fayre pro-  
 misers.

A PEARLE FOR

heauenly thinges , furnished and replenished withe greate gyftes of the holy ghoſte . More ouer this is to be marked, for ſo muche as in tyme paſt, there haue ben many moſt holye and wyſe men,excelling in all kynde of godlynnes and neuer any of them coulde finde in hys hart,to further thys good intent of youres after ſuche ſorte as theſe men haue firſt inuēted,that it ſtandeth with reaſon that theſe men which do take vpon them to fullfill your deſire, after ſuche a newe and vnknownen faſhyon, ſhold ſo farre paſſe thoſe excellent worthies in vertue,as thys mayſtrye which they haue taken in hand , is more to be prayſed then all the thynges whiche thoſe holy men dyd in their lyfe tyme. But I pray you, is there any of theſe men , more holy , more ſobre , more ſtronger to godward , then Athanaſius, Baſyll,Ambroſe,Ierome,Auguſtine , or  
other



other fathers of most excelent wifdome and religion? no doughtles. What then? could such a greate matter be brought to paffe with meane and common vertue? it is not to be beleued. But let vs relent thus muche to them, and let vs graunt that it might be, that God in our dayes wold reuele to them which were of meane behauoure, that kynde of doctrine inuented to redresse and reforme religion, which was hid from the holy fathers. Yet at the least, they must graunte, that he whome the wysdome of God wold set ouer suche an office, ought to be a man of indifferent vertue and godlines. For God is not wont to commit honorable offices of holynes and honestie, to naughtie and wicked persons, & they can beare no sway among wyse men whose lyues are defamed with dishonestie. Therefore although to the discharging of so weigh-

Note.

# A PEARLE FOR

tie an office, I did require not without a cause excellēt vertue and authoritie, yet for all that, because it might seme vnreasonable among suche dreggishe doctoures, to looke for the examples of vertue and honestie which was vsed in olde tyme, I will nowe content my selfe with meane vertue and authoritie. Tell me therefore, who was he so discrete, so perfect of lyffe, and manners, that it was lyke that God dyd put him in trust with this offyce? who was the beginner and founder of this learning? who was the hedd carpenter of thys goodlye buylding? forsothe Luther, what manner a fellow was this Luther? surely that I may speake the best of hym, he was a man neither sobre, neither discrete, but hedlong, rashe, mischeuous, seditious, and of all other the greatest people pleasure. and what manner of men were they which afterward spran-

Luther  
the first  
founder  
of this  
fond do-  
ctrine.

Luthers  
levvde  
scollers.



sprange oute of his scole as oute of a  
 well? vndoughtedly, bold, standing in  
 their own conceite, puffed vp with pryde,  
 and (that I may say no worse by them)  
 men not so indued with vertue, that  
 we being moued with their authoritie,  
 shold forsake the rules of the religion in  
 which we were brought vp. Therefore  
 how can it synke in to a wyse man his  
 hed, that oure most holy Lorde, which  
 allwayes hath imbraced symple, lowly,  
 and humble men, and hath lyghtned  
 with his brightnes the myndes of suche  
 as take nothing vpon them, nowe con-  
 trary to his accustomed manner, sholde  
 ouer hyp symple and humble men, and  
 shew them this new and straunge light,  
 which haue no sparke of shamefastnes  
 or modestie? Now I say, howe cometh  
 it to passe, that these fellowes who as  
 it appeareth by many tokens, be gyuen  
 to worldly delightes, haue only moſte

A questio  
 insoluble  
 and able  
 to choke  
 all hereti-  
 kes.

A PEARLE FOR

wittily spyed oute that which was vn-  
knowē to so holy fathers, kindled with  
the loue of purenes, and as it were sett  
on fire with the desire of godly know-  
ledge? But nowe I reason not of what  
authoritie they be. For it cometh to  
passe through the offēces of many, that  
men can not perceaue that they which  
are not to be reuerensed for any nota-  
ble vertue, be not able to performe that  
which they do pretend. Let vs therefor  
graunt, if it please them, that it may be  
by some meanes, that they which be  
not to be praysed for any excellent ver-  
tue, and go not beyond others in the  
loue of Godlynes, may take in hande  
and accomplysh that which men most  
famouse for their vertue and Godly-  
nes were not able to bring to passe.

Syn is the  
cause that  
men can  
not see  
the folly  
of false  
teachers.

An excuse  
commōly  
vsed of all  
heretikes.

Therefore after what sort haue they ob-  
teyned that? Because (say they) those  
men whome you meane, although they

did



dyd follow the spirite of God, and were earnestly bent towarde the woorde of God, yet they did leane to much to mānes authority: but we thinck it vnseemly for vs to stick to the authority of mē, to be bound to the traditions of men, to weigh what is right & honest accordig to the reason and consideration of mē. we haue one only author and maister, namely God, and we make our accōpt, that oure lyfe is to be drawen after the rule of his worde, and not after mennes decrees, and ordinaunces. O these be mē worthy to be wondred at, and with cap and knee to be worshipped. For they so speake as they now hadd not one iote of man hys nature in them, and as though they were not made of fleshe and bone as other men be. For they forsothe, haue mortified all theyre senses with faithe, they haue parted the soule frō the body, neither do thei only  
defi

A trim ironia against heretikes

# A PEARLE FOR

defy man hys nature, but also they dys-  
 pylse all the authorities of holy men.  
 For beinge losed from the lynkes of  
 nawghtie desyres, they be flowen vp in  
 to heauen, that they may behold none  
 other thinge but God, and that they  
 may make none other of their counsell  
 but the holy ghost. If it be so, I take  
 them in dede to be men of God, for as  
 S. Paule wytnesseth, they be the chil-  
 dren of God, whiche bee led with the  
 spyrit of God, and they which bee the  
 children of God, questyonles bee fur-  
 nyshe with godlye vertues. But now  
 Syr, if their shamfull doynge, do dis-  
 proue their shameles sayinges, shall  
 we beleue them, so often as they make  
 theyr vaunt that they followe only the  
 worde of God? for if in all their do-  
 ynges they doe according to God hys  
 worde, then they follow not couetous-  
 nes, hatred, wrathe, ambityon, but they  
 be

A strong  
 profe that  
 the hereti-  
 kes of our  
 tyme be  
 not men  
 of god as  
 they vould  
 seme.



be all together made perfect with vertues which spryng out of the worde of God. If they be not indued with suche heauenly vertues, then doe they lye in saying, that they only and all together do frame them selues to the worde of God, for wickednesses and the worde of God can not dwell together. Therefore eyther they dyrect not their liffe after the worde of God, eyther they do not commit any abhominable or shamefull syn, for if they syn shamefully, and abhominably, vndoughtedly they be not squared to the worde of God. But they commyt many hyduouse offences and synnes, as al the worlde can wytnesse, therefore it is false to say that they be gouerned with Gods word, and the inspiration of the holyghoste. But lett vs leaue this darke kynde of disputing, and demaunde of them some token of this worde of God, whiche they

# A PEARLE FOR

they all wayes be chatting on. Therefore you shall giue me leaue (o Quene) that I maye searche and ransake all this matter so farr, tyll it appeare howe trymly these men do handle the Ghospell. Nowe then, I wolde willinglye heare of the, whether these many yeares they haue wrought any notable feate, which may inforce vs to confesse that they grownde onlye vppon the worde of God. Well sayde, (will they saye) but you knowe that it is the office of God his worde, (as it is written in Ieremye) before it buylde newe, to pull downe the olde buyldinges, before it grafte frutefull trees, to pluck vp by the rootes, those which be barren and vnprofitable. I knowe it, well: therefore I looke and stand as it were in a mase, to beholde what you pull downe, and what you rote vp with this your goodly attempt, that at the length I may see  
Christ

A chalēge  
choking  
all heriti-  
kes.

A commō  
clerk  
vvhich he  
ritikes vse



Christ his howse raised vp, and his gar-  
deyne bewtifully set, with the heauenly  
graftes of all manner of vertues. Go to  
now, bestyrre you a pafe, plye that mat-  
ter tyll you sweate, that you may be a-  
ble to fynyshe a worke of suche excel-  
lencie. Do as muche as in you lyeth, to  
ouerthrowe the walles of Satan, to pull  
downe pryde to refrayne angre & cur-  
sed speaking, to picke oute all the bryf-  
tles of vncleane and fylthye desyres, to  
plucke vp by the rootes all occasyon  
of stryffe and debate, that so at the laste  
you may laye the foundations of Chri-  
stian humilitie and lowlynes, and that  
you may plant sobrietie of lyfe, & cha-  
stite, ioyned with mozte pure religion,  
& that you may set the graftes of Chri-  
stian loue and charitie. You gyue good  
councell saythey: but before this, there  
is an other thyng that we wyll destroy  
and pull downe. In the name of God  
what

A PEARLE FOR

what thing is that so heynouse and detestable, that you wyll first endeuoure youre selfe, to dispatche that oute of the way, before you vtterly ouerthrow these so pestilent poysons of mankind?

The first  
spoyle of  
heretikes.

O saye they, it is a greuouse thyng, an vntolerable thing, a secret myschefe, and for the abhominablenes of it, to be quyte rased oute of all remembraunce. For we will rushe in to those howses, in which holye virgins being inclosed, day and night do syng hymnes to the glory of God, and praye to Christ for the good estate of Kynges and Prynces, and for the sauegarde of the whole communaltie. We will pull downe the fences of shamfastnes, we wyll breake open the inclosures of chastitie, and we wyll no longer suffer wel fauoured virgyns to be barred of their solace and pleasures, to lack the comfort and ayde of their childreu, and to spend their  
youn-



younge yeares in sorrowfull solytary-  
 nes, and miserable vnfrutefullnes. In  
 faithe, I allowe this youre charitie and  
 louing kyndnes. What wil you do mo-  
 re? Then we will make a law for Mon-  
 kes, or solitary lyuers, whose howses we  
 wyll pull downe likewyse, or let them  
 oute to hyer, it skilleth not to what lay  
 men, and charge them vnder payne of  
 deathe, that here after, none presume  
 for religious sake, to wraastle cōtynually  
 against his lecherouse lustes. For why?  
 It is an heynouse offence, and in no  
 sauce to be borne withall. What do I  
 heare? Doest thou reclame men to the  
 streightnes of religion, whiche was in  
 the primitiue church, which so busily  
 doest destroye that thing whiche was  
 muche to be merueyled at in the pri-  
 mitiue church, and which contayned  
 the image of heauenlye purenes? For  
 what is more meruailouse, thē subduing

The se-  
 cond spoi-  
 le of heri-  
 tikes.

Note a  
 godly de-  
 fence of  
 perpetual  
 chastitie.

F

the

A PEARLE FOR

the lustes, which withdrawe the minde from contemplation of heavenly thinges, to thincke wholly on the fayrenes of God, & to be raiſhed with the loue of his diuinitie? It is an hard matter, ſay you. Yea if you pleaſe, let it be of all other moſt hard, ſo that we vnderſtand that the harder it is, the more it auau- ceth the glory of God, which hathe ſo ſtrengthened oure feble nature, that for loue of purenes, it is able to reſyſt that tickling pleaſure, with which natu- rally we be intangled, and being wōne with the ſweetenes of haueſly delight, can forſake and lothe all bodydy plea- ſure. Therefore if ani man raiſhed with the loue of godly life, and to the intent he may gyue hym ſelfe to the conſyde- ration of heavenly thynges, ſhall kepe hym ſelf from the moſte troble ſome cares of marryage, if any virgyn infla- med with the loue of euerlaſting glory  
and



and honestie, with an earnest good will, shall take that vppon her which is seldome sene and hard to performe, and shall of her owne accorde, inclose her selfe in a religyouse howse, that so being voyde of all other cares, she may be coupled to Christ with a more streight and holy band of professyon, and by the spyrit of Christ, to whom she hath offered her selfe, shall constantlye refrayne all vncleane and vnchaste desires, is there any man so farr from honesty, so muche an enemye to the glory of God, that he wyll detest it as a greuouse and abhominable offence?

Surely suche a man is to be suspected. For euen so (as Athanasius and other holy men do, make mentyon) dyd the heritikes of olde tyme. With the lyke hatred, thei did perlecute chastitie: with suche rage, they dyd disquyet the monasteries of religyouse virgyns. And as

A iuste  
cause to  
suspect  
the new  
teache as  
of oure  
tyme.

F 2

muchē

A PEARLE FOR

much as lay in them, wolde not suffer that ther shold be any, which according to the counsell of Christ, for the loue and desyre of the heauenly kingdome, might forsake all carnall pleasure, and by contynuall worshipping of God, might in holynes bothe of bodye and soule, here in yearthe, followe and resemble the conuersation of the sayntes which be in heauē. But now, I wyl stay my selffe. For it is not reason that I sholde bewayle that which is taken away, before I see what is set vp in the place of that which is pulled downe.

The third  
spoyle of  
heretikes.

For as yet there may be hope, that the worthynes of the thing which shall be brought in, may make amendes for the thing which is put oute. Now then, go on. What hathe this worde which you bragg on so muche ouerthrowen, besyde all this which we haue spoken of? Forsothe all the pictures of Sayntes, all the



the signes of Christ his crosse, all paynted tables in the which any thing was set oute, which might put ys in mynde of the mercy of God, or of any notable vertue. Neither hereafter wyll we in any wyse suffer the image of oure Saviour Christ, or similitude of his holy Saintes, to be set in any open or secret places. And this doing, certainlye causeth me to suspect, that these men mind no lesse, but by lyttell and littell to pull all remembraunces of Christ oute of our myndes. For seing nothing is more conuenient to quicken oure memorye then sygnes and images, and seing this is oure especiall dutie, alway to thinck on God, & to remembre his benefytes cōtinually, and for so muche as in thys lyfe we haue so many lettes, which make oure myndes to stray from so godly and necessary cogitations, I pray you then, what offence is it to haue those

A true defence of images.

# A PEARLE FOR

remembraunces euer before oure eyes,  
which may often styrr vs vp to remem-  
ber the mercye and kyndenes of God,  
and make our myndes more sharpe to-  
warde the loue of Godlynes? But we  
may finde faulte with this folly of thei-  
res, when we shall perceauē that they  
bring no better salue with them to re-  
medy the weakenes of mā, which may  
more depelye prync the benefytes of  
Christe in the hartes of the vnlearned  
people, thē this beholding (as they say)  
of dome images. Is there any thing els  
that your fyngers itche at, tyll you haue  
it downe? Yea mary is there. We wyll  
make hauock of churche goodes, of ce-  
rimonies, and of all the sacramentes.  
Loe also? thys is a thyng, which sholde  
make a man quake for feare. wylt thou  
(o heritike) abolysh the holye ordy-  
naunces which Christ hath ordeined?  
which his Apostles haue appointed to  
be

The four-  
th spoyle  
of hereti-  
kes.



be obserued? which holy churche hath allowed? which do rote in our myndes the remembraunce of Christ, by oft repeating his benefites, with the which we haue fastened our selues vnto hym as it were with a true loue knott, by meanes of the which we be clenfed from syn, we be hartned with heauenlye foode, and be defended with the ayde of vniuncible vertue? For what other thing wolde the Turcke and other infydells doo? Oh it is a miserable, a greuouse, a lamentable case, and not to be borne withall of a Christyan man, to be bereued of such holy comfortes, through which he remembreth that often times he hath receaued the benefytes of God his grace, and that which is more odyouse, to be bereued of suche Christian comfortes, by the counsell, study, procurement, and endeuoure of Christian men. Tushe you do but trifle (say they)

A Godly  
defence of  
the ceri-  
monies  
and sacra-  
mentes.

# A PEARLE FOR

An heriti-  
call obie-  
ction.

A catholi-  
ke confes-  
sion cōcer-  
ning oure  
iustificati-  
on.

which do thinketh that our holynes and  
ryghteousnes dothe consist in these ce-  
rymonies, whereas in deed, it all to ge-  
ther resteth in the grace and mercy of  
Christ. As who sholde say, we knewe  
not that: as who sholde saye, we haue  
readen nothing, we haue hard nothing,  
no heauenlye bryghtnes at anye tyme  
hath shyned vpon vs, or that this is the  
fyrst tyme, that anye suche thing was  
tolde vs. Beleue me, we neuer dought-  
ed that all the cause of oure iustifica-  
tyon, was to be imputed to the mercy  
of God, and the most holye merites of  
Christe. Notwithstanding we defend  
this, that we can not withoute greate  
trespasse leaue those thinges vndone,  
which the same author of our saluation  
hathe ordeined, as meanes to make vs  
more fyt to be partakers of his diuine  
benefytes, and to strengthē oure weak-  
nes with all ayde and assistance.

More-



Moreouer we affirme, that so oft as we  
duly minstre the holy sacramentes, we  
do sensiblye perceauē, that those holye  
mysteriēs were assigned and appoynted  
of him, by the which, he wold often put  
vs in mynde of his greate goodnes, by  
the which, he might in a māner lay be-  
fore oure eyes, the paynes which he  
suffred for vs. By the which, he might  
more earnestly styr vp oure faith, and to  
be short, by the which, he might more  
plentyfully styll in to oure hartes the  
dewe of hys grace. We truly which do  
receauē greate comforte of those thin-  
ges, whiche the more we be occupied  
in executyng of them, the more we fele  
Godly deuotion to encrease in vs, doo  
worthily bewayle suche thynges to be  
taken away of you, onlesse yeu, as of  
duty you ought, do restore better thin-  
ges in theyr place. Is there any thyng  
els, in pulling downe of the which, you

F 5 / may

## A PEARLE FOR

The firste  
spoyle of  
heretikes.

may brag of your dyligence? Yea cer-  
teynely very many. For where so euer  
we come, we stretch all the strynges  
of oure wyt to this end, that we may  
deface the authoritie of the Prestes and  
Bishops, that we may delyuer the peo-  
ple from thraldome of the Pope, and  
that we may disanul all there lawes and  
ordinañces, that there may be nothing  
to let a Christyan man of hys libertie.  
And I pray you, what other thyng is  
this, but to rypp Christ hys cote, to  
breake the ordre which he hathe made,  
to disquiet the peace of hys church,  
to cast innumerable bones of debate,  
to set men to gether by the eares? For  
as there is one faythe, one religion, one  
church, so is it nedefull that it be ruled  
and gouerned chiefely by the authori-  
tie of one. Otherwyse, there shall ryse  
manyfolde yea infinite religions one  
contrary to the other, and cōtrary chur-  
ches

4. notable  
argumen-  
tes for the  
suprema-  
cye.

1

2



ches shall be mayntayned, whiche may  
not be nombred . For euery man wyll  
inuēt a churche, according to his owne  
fantasye. Then the which thing, what  
can be imagined more confuse & oute  
of ordre, more contrary to the lawes  
and commaundementes of Christe?  
More ouer lay to thys that when Pre-  
stes be dryuen oute and thrust from  
their roumes, whē the autoritie of, the  
Pope is despyfed, and trodden vnder  
foote, then temporall Prynces, agaynst  
all God hys forbode, take vpon them  
to rule matters of religyon, to medle  
with holy thinges, and by such sacrile-  
dge do heape vpon them God hys  
heauye displeasure. Againe, who dothe  
not see, whē the religyouse rules which  
be conteined in the Popes constituti-  
ons, be taken away, that all feare is put  
to flyght, and licentious liuing dothe  
raigne withoute comptrollement? As  
who

## A PEARLE FOR

Mark this  
bragg of  
hereticall  
teachers  
cōcerning  
securitie.

who sholde say ( say they ) we shote at  
any other marke, then to pull all feare  
oute of mens myndes ? For we be the  
patrones of perfect libertie, and it is so  
farr of, that we wyll suffer those which  
be our disciples, to stand in awe of any  
thyng, that we will quyte set them free  
from fearing of God. For the which  
thing veryly our scollers are muche be-  
holding to vs, for it was to sore an hart  
breake day and night to feare God, and  
by that meanes, to pyne away with cō-  
sumyng carefulnes. Therfore we haue  
cōmaunded all those which beleue in  
Christ, to set cocke on hoope, & crye  
care away. For we beare them in hand,  
that fayth is of suche force, that layng  
once hand of it, thoughe he be neuer  
so mischeuouse a tym of the dyuell, yet  
he may warrāt hymselfe the fauoure of  
Christ, and blyss euerlasting. So that  
there is nothing which sholde make a  
man



man a fearde, if he be harnesssed with this faythe. What is this which sown-deth in myne eares? Wylt thou take away the feare of God? Wylt thou shake of that awe which the iudgemétes of God beate in to the hartes of men? I pray the, whoener was suche a people parasite, so seruiceable to please the madnes of the common sorte, that he durst be so bolde as to encorage men from fearing of God? In deede, suche people pyke thankes, haue often tymes reiected the rule of Princes, haue disannulled lawes which abridged & restreynd the people of their wanton wishes, with promisyng them to lyue as they lyst, they wōne the greatest sorte vnto them, that thei might make a way vnto their tyrannicall and vsurped autoritie: but that they sholde not feare the iudgement of God, none of them all dyd once open his mouthe, or made anye prof-

Note vvel  
this lear-  
ned confu-  
ration of  
securitie,  
vvith a  
strōg pro-  
fe that  
Christian  
mē ought  
to stand  
in feare,  
contrary  
to the  
proteitāts  
common  
preachin-  
ges.

# A PEARLE FOR

proffer to perswade the people . For they dyd knowe wel inoughe, that the man which dyd not feare God, wolde not abyde to be vnder the rule and obedience of ani man. For take away the feare of God, how coulde you knowe a man frō a beaste? or that I may touche the truthe nearer the quyk, what beaste is so outergyouse and horne-mad, which is to be compared in madnes to suche a man, which hathe no feare of God before hys eyes?

Our protestantes  
vurste  
the the-  
thnikes  
concerning  
this opi-  
nion of  
securite.

But nowe marck, howe greate oddes is betwene these Bible bablers, & those men which being all together wyde of true worshipping of God, in olde tyme dyd ordeyne common wealthes? they, forsomuche as they dyd wysely confydre, that with oute the feare of God, the people coulde not be kept in lawfull subiection, dyd institute false and feyned religions. these men from true

reli-



religion, haue fylched all feare, which myght kepe men with in the listes and bowndes of their dutie. Those other, which perhappes beleued not that God had any regard to worldly affaires, yet they dyd beate the feare of God in to the hartes of the rude people; but oure men, which crake that they came oute of God his besome, and knowe all hys secretes, doo plye the box busyly, that they may seale Christian men a Quittace from al feare of God, and so make them lyke blynde bayardes boldely to leape in to the myar of all mischefe.

nowe for all this, I do not yet reason how well they behaue them selues, but I declare what cause they do gyue men to thynck yll of them. For they seme to haue thys dryft in theyr heades, that they may stop all the hyghe wayes of healthe and saluation, that they which be shackled with any syn, may haue no

lasse

A PEARLE FOR

fasse passage or entraunce. For if they haue shaken of all feare, which of them wyll syghe for his synnes? who wyll bewayle his offences committed? who wyll hartily hate & abhorre his nawgh-tynes? who from the bothome of his harte, wyll longafter honestie and holynes? who falling groueling at Christ his fete, with teares wyll aske forgyuenes for his mysdoynge? who wyll go aboute to take oute the stayninges of his synnes with allmesse dedes, & other workes of mercye? What (saye they) doest thou put the holynes of oure iustification in weping and wayling, in sobbyng and syghing at the remembrance of oure synnes? Yea surelye. And that I sholde so doo, I am not led with any lyght autoritie, but withe the determination of holy scripture. And that you be not of that iudgement also: I doo not a lyttel meruail. O (say they)

we-

An hereti-  
call obie-  
ction.

A catholi-  
ke an-  
swer.



wepyng is a wytnesse of the weakenes  
 of faythe: and as for mennes workes, An hereticall reply.  
 though they be done withe neuer so  
 godly a zeale, yet as a man wolde saye,  
 they be so rotten at the rote, and so de-  
 pelye stayned with sokyng fylthynes,  
 that they can neuer be scoured or made  
 cleane. We therefore confideryng these  
 thinges wyfely, by no meanes doo ac-  
 knowledge' oure saluation to stand in  
 wepyng,, or in dedes of charitye, but in  
 faith onlye. These sayinges make me  
 more to merueile the Idyd before. A catholike solution. For  
 this faythe, which by meanes of Christ  
 his merites, maketh vs to haue accesse  
 vnto God, dothe followe the lawe of  
 God, dothe cleaue to his workes, and  
 dothe not say nay to the commaundy-  
 ment of oure master Christ. Therefore  
 for so muche as the lawe of God wil-  
 leth vs to wepe, so oft as we slyp in to  
 any syn, & seing that all the Prophetes  
 G with

# A PEARLE FOR

O Ofori-  
us if you  
were fel-  
lovve of  
Trinitie  
colledge  
in Cam-  
bridge,  
you shold  
lese your  
fellovv-  
ship as I  
knowve  
yvho dyd,  
for saing  
so in a  
disputatio

with lowde voyces do crye vnto vs,  
that we shold clense oure spotted fowle  
with sorrowing and sobbyng, with wor-  
kyng and performyng mercyfull dedes  
of charitie, seing the sone of God hym  
selfe dothe say playnelye, that all they  
which refuse to do penaunce, shall vt-  
terlye peryshe, and forwarneth vs, that  
they which will do good workes, shall  
entrein to euerlasting lyfe, but they  
which worke wickednesse, shall be tor-  
mented with euerlastyng fyre, I con-  
clude, that the office and dutie of faithe  
is, to mourne, to lament, to conceiue  
an earnest hatred agaynst the accoust-  
med sinnes, withe a burning desyre to  
returne from the by way of wickednes,  
to the hyghe way of honest and chari-  
table conuersation. Whiche all thinges  
truly faithe dothe worthylye performe,  
so oft as it is quick and liuely, and not  
faynting or ouercharged with the bur-  
den



den of bodylye and carnall desyres.

Not that she chalengeth any thing to herselfe, but because she knoweth by godlye inspiration, that they onely deserve the greate mercye of God, which repent them of their former fylthynes, & with earnest affection do rendre themselves vp to the following of God his lawe. Therefore that faithe, by perswasion of the which, any man warranteth hym selfe euerlasting blysse, setting a parte sorrowfullnes for his sinnes past, leauing of to doo good workes, and hath the loue of charitye cleane quenched in hym, I say that faith, is not worthy the name of faithe, but rather to be called folye hardines, hedlong hastynes, and prowde presumptuousenes.

Moreouer, all men may see that the profyte of holysome repentaunce, is taken away, that the ardent loue of charitie is made key colde, when men take

A PEARLE FOR

Luthers  
opinion.

thys for a sure staff to leane on, that  
theyr synnes be not forgyuen, for their  
mourning, for their Godly sorrowing,  
for any holy workyng, but rather that  
in so doing, they heape new synnes vpon  
their olde. For they take it to be a syn  
to lament for theyr syn, and they hold  
that no good worke can be done withe  
out sin. Therfore this is a doctrine wor-  
thy to be wondered at, which hathe so  
malypertly taken in hand to set furthe  
suche incredible thinges, and yet wolde  
haue men to gyue them credit. Is there  
yet any thing ells, so muche to be mer-  
ueiled at? so muche quoth you? Yea  
which will cast you in to suche a mase,  
as the head of Medusa sene at vnwares  
could not more quickly turne men in  
to a flynt stone. I pray you, what is  
that? for sothe they bynd mānes reason  
as it were to a poste, they, spoyle hym  
of liberty to take councell, they warp

The sixth  
spoyle com-  
mitted of  
the here-  
tiques.



hys wyll in fatall fetters, they bereaue man all together of iudgement, and all perceaueraunce, and they strype him so cleane of all free will, that there is no difference betwene him and a stone.

For of all those thinges, whiche men cast in their minde, take in hand and put in practyse, whether they be aught or naught, they make God the causer of them, they impute it to fatall necessitye, and say that it was predestyned that they shold so do before they were borne. Which saying if it be true, then is there no counsell to be taken in affaires of this lyffe, then there is no iudgement, no prayse to do well, no shame

to sin, no vse of iustice, then withe oute a cause, any rewarde is apoynted for honestie, and it is agaynst reason, that their shold be ordeyned any punishment for sin. For what reason is it, that I for the syn whicg I dyd not of mine owne

Note here a goodly reproofe of faral necessitye taught of oure protestantes.

A PEARLE FOR

accorde (for I was constrained of necessity to do it) sholde suffer euerlasting paynes? or what ryght is there, that I shold be rewarded with euerlasting ioy for that faith which I kept only enforced and spurred forward of God, withe oute any will or dilygens of my parte? And that which is horrible, and to be detested, if we will leane to these ioly fellowes autoritie, all the cause of iniquitie is to be layde to God hys charge. For so they reason, that he without any choyse or respect, only because it pleased him so, before all worldes, hath appointed who sholde be his, whome he wolde crowne with euerlasting glorie, and who shold be cast awaies, which he wolde torment with euerlasting punishment. In the which theyre assertion, I finde fault bothe withe their constancie, and also their wysdome.

With their constancie, because whe-

reas



reas they make their vaunt, that they be the autors of libertie, they all together take away libertie. Except they wyll graunt that at the first, they dyd teach men lycentiously lyuing, and not libertie, and that afterwarde, they dyd deny them libertie, but not to lyue licentiously: I allowe not their wisdom, because they trouble them selues very greatly, and neede not. For if before all worldes, God hath enacted, that we shold receaue that doctrine which they teache, to what purpose is it, euerye where to beate it in to mens heades with so many bookes, preachinges, disputinges, perylls, and greate trauayles? Except they will also say, that they be compelled with the selfesame necessitie to laboure, to watche, to haue conflicts with many men, and that to no end, and withoute any profyte. There be many other thynges whiche disgra-

This doctrine of fatal necessity maketh against the protestantes them selues.

## A PEARLE FOR

ceth thys worde of God, vnder whose banner these doughtie and polytyke souldyours, do crake that they fyght. For it were an endles worke, and nothyng necessary, if I sholde reckon all, seing that whiche I haue sayde, is inowghe for oure purpose.

Nowe you see (o Quene,) of what force this Ghospell is, to throwe down and ouerturne those thinges, which we sely sowles dyd not onlye thinck to be nothyng hurtfull, but also to be so necessary proppes of religion, that in suche decay of al good thinges in these dayes, godlynes dyd seme to staye vppon the maintenaunce of them. It hath broken downe the howses of holye virgins, it hath put out that wondetfull example of continuall chastitye, it hath defaced and broken the sygnes which dyd often renewe the memory of God his good gyftes bestowed vpon vs, it hath quyte dis-

Here England can  
vvitnesse  
vwhether  
Oforius  
dothe lye.



dispatched oute of the way holy ornamentes, cerymonies, the sacramentes, with the which many mortall mé were greatlye styrred vp to the loue of immortalytie. They haue also remoued out of the way for stumblyng, all modestye and obedyence, by the which all Christian men dyd stand in awe of the cheife ruler of the church: it hath made all the lawes of the church of none effect: it hath wyped away the feare of God: it hath chased away saddnes conceiued for sin: it hath grated oute the grese which the gyltie conscyence dyd smyte in to mennes myndes for their offences: it hath made men slacke to doo good workes: fynallye whereas it dyd allure all men to lybertie, it hath taken away libertye. What remayneth nowe? Forsothe that we may see, what these conyng craftes men with their diligence haue restored in the place of

A PEARLE FOR

those thinges , which they haue taken away. For suche men of God , and mynisters of his holy worde , because they haue abolysshed those thinges , whiche dyd some good, displeased as they saye, for that thy had a smacke of superstition , of necessitye must restore muche better and more holye thinges , if they will stand to their promise.

For we seeing what that word of God which they preache, hath pulled down, and rooted vp , is it not requisite , that we shold behold what it hath buylded & planted in steade of it ? Now what is it that they haue repayred & renewed ? what is it that they haue sowne ? what profyte is there which the world dothe fele by them ? surely none at all . I see what is toppled ouer , but I see not what is sett vp againe . I see what is rased , but I see no good thing as yet rayfed. But ( will they say ) do you think, that



that it is but a smal matter, to restraine the wanton manners of men, with the strayght disciplyne of the primityue church, and to restore Christian religion with greate trauayle, to that perfection from the which now of late for the most parte it is slyded? Surely I take that to be no small matter, but a thyng of suche excellency, that if you performe it, I will beleue verily, you be men of God, and angels flowne downe from heauen. Therefore let vs see this.

Haue you taken in hand to embrace mekenes and humilitie, with an earnest and feruent affection? haue you cast far from you the bytter gall of deadly hatred, of rayling and cursed speakyng? haue you crucified youre fleshly desires, that they being quenched, you may more easylye lyft vp youre mynde to thyncke of heauenly thinges? haue you shewed any meruaylouse token of ver-

ue

A questio  
to put the  
protestan  
tes to si  
lence.

A PEARLE FOR

true and godlynes, by the which we may  
perceave the auncient bryghtnes of the  
Ghospell, and the paterne of that moſte  
pure holynes and charitye, vſed in olde  
tyme? no, I aſſure you. But the more  
any man dothe apply hym ſelfe to this  
doctrine, the wurſer he waxeth, the  
more he flowteth thoſe which be plain  
and ryght dealing men, the more he is  
ſet on fyre withe hatred agaynſt com-  
mon peace and quyetneſſe, and is puſ-  
fed vp with moſt fantaſtycall vanityes.  
For he taketh that wyſdome vpon him  
which neuer man coulde yet obteyne.  
And ſo ſtandynge in his owne conceite,  
what ſo euer toy taketh hym in the  
heade, that he ſo ernestly dothe defend,  
as if he ſholde alleadge any worde co-  
myng oute of God hys owne mouth,  
with ſo headlong boldnes he diſquye-  
teth all thynges, as in dede he ſholde  
ſeme to couet nothyng more, then to  
ſee

Howe the  
disciples  
of this do-  
ctrine pro-  
fit.



see an hochepoche made of all the worlde. Therefore which way so euer they crepe in to mennes bosomes, that they may vtter theyr Ghospel vnto the vnlearned people, they are so farr from mending mennes manners, that they make all thynges in worse case then they found the. For they banish shamfastnes, and let carnalitie raunge lose abroad, and takyng away the feare of God, without punishment they gyue men leaue to lyie so wyckedly as they lyst. So it cometh to passe, that wylfullnes doth more vehemently burst oute, that lecherouse lyfe dothe more sone consume mennes ryches, that boldnes dothe more bragg, and goeth aboute more heynouse enterpryses. For what shali I speake, how daungerouse traylyng it is by the hyghe wayes for feare of robbing? what shali I reckon the disagreinges and furyouse fallynges  
oute

# A PEARLE FOR

oute which raygne eucry where? what shall I sett oute the conspiracyes, treasons, and murders entreprysed agaynst Princes? But you will saye, these euells were allway in all common wealthes. no man saithe nay to that. But I wolde haue those myschefes redressed withe thys youre so holosome and profitable doctryne. The which thing, because it doth not bring to passe, but rather the more it encreaseth, the greater offences are committed, and more vnshamefastly attempted euen of those whiche desyre to be called the discyples of such masters: it is a strong argumēt that they were not styrred vp to preache by the secrete workyng and inspiration of the holy ghoſte. But consider what difference is betwene the olde professors of the Ghospell and these which beare men in hand that thei folowe theyr foote steppes. They receiued

A notable  
cōparifon  
betwene  
the aūciēt  
teachers,  
and oure  
nevv start  
vp Gho-  
spellers.



ceitued of God the doctrine, withe the  
which they gaue lyght to the worlde:  
these men leaning to theyr owne wit  
and inuention, toke vpon them to be  
doctors and teachers. They, bridled the  
ryotouse manners of men with seue-  
re punishment, gyuing also a meruai-  
louse example of innocencie and chas-  
titye: these men withe theyr naughtie  
example and lycentiouse doctrine, do  
set mennes tethe more on edge to all  
kynde of vnhappynes. They, exhorted  
men to humility, to lowlynes, mekenes  
and pacyence: these men for the most  
part do teache theyr scollers, pryde,  
crueltie, scolding and cursed speaking.  
They, dyd aswage the oute ragyouse  
desyres of men withe putting them in  
mynde to feare God, and counselled  
them, which had falled into any syn, to  
weping, fasting, & praying: these men  
inioyning no penance or penaltie to  
them

A PEARLE FOR

them which are lodē with sin, do harten  
& encorage thē to all vnshamefastnes.  
They, by all meanes possible, dyd with-  
drawe men from bodyly pleasures, that  
they might the more be inflamed withe  
the loue of heauenly thinges: these men  
do surrender their scollers fast bounde  
to bodyly delyghtes, to the intent they  
may wayte, and gyue attendaunce vpon  
their lecherouse lustes: finallye, they,  
seing they were all of one mynde, for  
so muche as they were the discyples of  
one master, that is to say, of the holy  
ghoste, so that one coulde not iarr from  
an other, dyd knyght men to gether with  
the sure bond of peace, and dyd fasten  
the good willes of all men, with the glue  
of mutuall loue and frendeshyp: But  
these men, for so muche as euery one  
of them according to hys owne fyckle  
fanye, dothe blab oute & tell for truth  
what so euer he dothe dreame of, and

saide

by



by meanes of that are disperfed in to diuerfe and innumerable ſectes, they breake peace, they rayſe vpp debates, and procure bloody battailes. In olde tyme none of thoſe, whiche I haue ſpoken of, did miniſtre poyſons, none wyllyngly did ſhake the ſworde againſt his country men, none did take counsell to deſtroy theire Princes, none did behaue hym ſelue wantonlye or vndiſcretelye vpon his ale benche. And where- as they did excell in all the prayſes of moſt noble vertues, yet this vertue was to be merueiled at in them, that they wolde pray to God for the healthe and wealthe of ſuche as did them greate wronge: being rayled on, they did not gyue fowle language agayne: when iniury was done vnto the, ſo ſone as they were able, they did a good turne to the which harmed them: being caſt in to myſery, they wyſhed no euell to thoſe,

H

whi-

A PEARLE FOR

which against lawe and conscience did vnmercifully handle them : seruauntes dyd serue theyr maysters with greate trustines: souldyours in battayle for the saffegarde of the common wealth, dyd fyght manfullye, and in tyme of peace they did not refuse the cōmaundiment of their Princes, so farr as they commaunded nothing contrary the lawe of God: but rather obeyed all rulers, as the ministres of God, although theyr lyfe disagreed from Christian religion. Therefore they so behaued themselves, that nether in peace, nether in warr, nether when they were at leasure, nether when they were occupied, nether in pryuate busynes, or in cōmon affayres, they myght commyt any thyng which myght let the common weale oute of ordre, or gyue men occasyon to be offended through their synfull and wyc-  
ked example. I let passe to speake of  
the



the fastynges, heare clothes, watchynges, with the which they did coole the heate of theyr burning desyres, and constreyned the body to be obedyent to the fowle. I wyl saye nothing of the ryches, whiche they did bestowe on the releuing of the poore. What neade I make mentyon of theyr daylye prayers? What sholde I make reporte of that earnest zeale, with the which theyr hole mynde was set so fast vpon God, that althoughe bodyly they dwelled here vpon yearth, yet spiritu- ally they were caried vp in to hauen? Who can expresse those teares, which they did pore out longing for the hea- uenhe kingdome? Who can vtter in wordes thole syghes, which they did of- ten drawe, from the bothome of theyr harte, for that they were all togeather rauished with the loue of God? I saye

H 2 not

A PEARLE FOR

nothing of them which with an invincible corage for the honour of Christ did suffer hangyng, burnyng, racking, and other newe fownde tormentes.

Also I ouerpasse them which to the intent that they might better alway gyue attendaunce vpon Christ, & haue more leasure to study heauenlye thinges, did withdrawe them selues from mennes company, and led theyre lyfe in solytarye and desert places among wylde beastes, in such sharpnes, nedynes, and pynyng dyet, that they made all men astonished to see them or here of them whereas notwithstanding they being comforted with the ioy of heauenlye thynges, did easlye endure watchyng, hungre, and nakednes. I speake of the common godlynes of those Christians whiche lyued next after the Apostles tyme, in whome the most earnest love of vertue, honestye, charitye, and modestye



destye did florish. Let these godlye Ghospellers restore these thinges, let them reclayme men to these manners, let them leade vs back to these rules, for the moste parte left of these manye yeares, & let them bring to passe both that they them selues and all their followers abstayne from vices, & followe those godli vertues in which holy men of olde tyme did greatelye excell, and then men may beleue that they be authors of the Ghospell. But if they be not able to performe any of these thinges, but rather they put out all shamefastynes & religion, and that they entre no soner in to any place, but strayghtway contempt of lawes buddeth oute, wantones, wilfullnes, madnes, crueltie, and other myschefes do corrupt good manners, and rayse vprores and hurlybutlyes among men, haue they suche brazen faces, that they dare once open

How our  
Ghospel-  
lers might  
get them  
credit.

# A PEARLE FOR

The Gho  
spell prea  
ched in  
England  
at this  
day isa  
vvylye  
Ghospell.

their mouthe, and speake of the Ghos-  
pell? O wyly and deceitfull Ghospell.  
For outewardly it pretendeth oure fe-  
licitye, and priuilye it worketh oure  
destruction. It putteth vs in hope of ly-  
bertye, and in dede layeth vpon vs the  
yoke of moste miserable bondage. It  
allureth vs with the coloure of present  
pleasure, and afterwarde freteth vs with  
many cares and greate heuynes. It pro-  
miseth that it wil shewe the ryght way  
to heauen, and in the end it tumbleth  
me which hope for help of it, hedlong  
in to hell. For what other way is there  
in to heauen, but that which is opened  
with good workes, and with excellent  
innocencie of lyfe? Therefore, he which  
vnder the name of Godlynes, dothe  
stryue against the exercise of Godlines,  
and dedes of charitye, dothe not leade  
vs to euerlastyng lyfe, but bloweth the  
coles of the vnquencheable fiar, inten-  
dyng



dyng to make vs roste meate for the diuell. Marke I pray you, with what wordes by the Prophete Ieremy God reacheth vs to try: which is the true Ghospell, and which is the false: Gyue no eare (sayth he) to the Prophetes, which prochevy vnto you pleasaunt thinges, and in dede do deceaue you. For they tell you but the dreames of their owne head, and not of the worde of God.

Note here by what note you may knowe the true Gospel from the false.

For thus they speake to suche as do dishonoure me. peace shall come vnto you. and to them which walcke after the wyckednes of their owne harte, no harme or perill dothe hang ouer your heades, What shall we say now? Could the manner of these men be more playnely set forth? could theyre vnshamefastnes be better dyscoured? For they quite them frō of all feare, which be defyled with fowle synnes, and they warrant all them which be at daggar dra-

A PEARLE FOR

wing with Godlynes, that all thinges  
shall chaunce wel and luckily vnto the.  
He sayeth moreouer by the Prophete:  
which of the was euer of counsell with  
God, & hath sene or hard hym speake?  
It is certeyne, that these wordes doo  
marke oute the Prophetes of oure ty-  
me, which do tickle mennes eares with  
suche pleasaunte and delectable say-  
inges. For none of them hath lyued so  
perfectly, that by any meanes we may  
thynk that God hath made hym pry-  
uie of hys counsel. For which of them  
hath so refrained hys luste, that no syn  
dyd burst oute of it, to make men of-  
fended? which of them was euer of  
thys minde, that he thought God of his  
wrathe to be appeased with fastyng,  
with continuall praying, and dedes of  
charitie? which of them to the intēt he  
might turne away the destruction han-  
gyng ouer hys deare frendes, hath  
with



with many teares bowed God to take  
 mercye? Fynally, which of them dyd e-  
 uer burne so with charitye, that for the  
 lyffe of other he wold offre hym selfe  
 to death? and could fynde in hys hart  
 to suffre in his owne body the punish-  
 ment due for the offences of hys whole  
 cuntrye? For it is requisite, that they  
 to whome we sholde beleue that God  
 hath opened all hys secretes, shold be  
 men of no meane perfection, shold be  
 men not fellow like with the common  
 sorte, but that they shold be men sur-  
 mounting, and farre passing all others,  
 and for many cōsyderations to be mer-  
 ueyled at. For neyther the Prophe-  
 tes, neither the Apostles, neither other  
 most holy men, whome God dyd make  
 partakers of his counsell, haue come  
 to that degree of most hyghe perfectiō,  
 with leading theyr lyfe in suche plea-  
 sure, as, these deyntie tothed and sugre

What  
 manner  
 of men  
 God ma-  
 keth his  
 secretaries

## A PEARLE FOR

Sop gentlement be delyghted with all  
 but rather in maruailouse and excellent  
 holynes of manners, in incredible shar-  
 penes of lyfe, in many laboures, wat-  
 chynge, prayers, wepinges, in suche  
 eager desyre of heauenly thinges, in such  
 feruēt charitye, that thei desyred to be  
 kylled, and to be tormented with most  
 greuouse paynes, so that other might  
 be saued. Of the which vertues, where  
 as these men haue not one sparckle,  
 but lyue so, that it may appeare by ma-  
 ny tokens, that they take delyght in  
 those pleasures which the cōmon sorte  
 of men do couet, and that they be gy-  
 uen to those entylementes, and prouo-  
 cations, which naturall apetyte doth  
 greatlye desyre, yet they so talcke, as  
 though God had made them of hys  
 coūcell, and as though not one worde  
 scaped them, which they hard not and  
 learned of God hym selfe. Therefore  
God

A lykely-  
 hode that  
 our prote-  
 stauntes  
 be not me-  
 chosen of  
 God to  
 finde oute  
 the truth  
 not know-  
 ue before.



God in the place aforesayd, doth worthily curse such shameles children, and doth threatē them greuous destructiō.

And within a littell whyle after, he gy-  
ueth vs a notable marke, how we shall  
knowe the false prophetes from the  
true, saying thus: if they had ben of my

An other  
special no-  
te to knowe  
vnto false  
prophetes  
from true

councell, and had vttered my wordes  
vnto the people, surely they shold haue  
turned them from their synfull wayes,  
and from their naughtye cogitations.

Therefore as it appeareth by this ver-  
dict, whiche God gyueth, where true  
prophetes take in hand to teache & in-  
struct the people, many sodenly chaūge  
their mindes, and wax euery day better  
and better, and for the desiar of immor-  
tall glory, do forsake bodyly pleasures,  
do let naught by the delyghtes of this  
lyfe, and with a certayne cherefullnes  
do applie them selues to the studye of  
God his lawe. on the other syde where  
so

A PEARLE FOR

so euer false prophetes treade, by and by you shall see greater lycence to syn, lesse shame to do amisse, more abhominable oute ragyng in all kynde of fylthynes: so that you may easily perceaue, as the same Prophet in the same place in the person of God at large doth intreate, that theyr intent is to bury the studye of God hys lawe, and hys most holy religion, in the graue of euerlasting forgetfulnes. And truly this place of Ierimy is not heare alleadged of me without a cause, for by it we perceaue how we may knowe false and forged doctrine, from holsum true and vncounterfeyted doctrine. For if, synce this newe learning was brought into Euglād, there was also brought in with it, shamefastnes, honestie, and vpright lyuyng, if graue manners, constancie, strayght lyfe, laudable comelynes, and vertuouse behauioure, were brought  
to



to lyght, if fydelitie towarde Princes, if agreement and loueable vnitye, was more assuredlye planted in subiectes hartes one towarde an other, if men be made more redye to practise mercyfull & charitable workes, if the churches be occupied with better or more holy religion, if the remembraunce of Christ which died for vs vpon the crosse, be more depelye printed in mennes myndes, so that manye for the loue of Christ his crosse, do lay a crosse vpon their owne neckes, to the end that they may stay therage of those lustes which warre continually with the holynes of Christ, fynallye if a newe lyght be spronge oute, if a newe bewtie of godly vertues neuer sene before doth glyftein mennes eyes, then they whiche haue followed theyr wyfble, seme not worthye so muche to be blamed. But if so be by meanes of this religion,  
none

A PEARLE FOR

What  
merchan-  
dise this  
scismatical  
ship  
hath  
brought  
in to En-  
gland,

none of all these things be brought  
to passe, but rather by occasion of it,  
rashenes, vnshamefastnes, vncleancines  
of life, doth more boldly flie rounde  
about, if vntolerable pride, and arro-  
gancie be much more established then  
it was before, if seditions, contentions;  
and fallinges oute, be more easily styr-  
red vp, if traytours be more ventrouse  
to lay violent handes vpon their Kin-  
ges, and to laye wayte how to murdre  
their Princes, if neither shame, neither  
feare, neither awe of God his displea-  
sure, can holde them from doynge of  
mischefe, which haue yelded them sel-  
ues vp to this newe doctrine, if all this  
finck or dunge hyll of mischefes, or at  
leaste, an increase and newe heape of  
euilles, be brought in with this lear-  
ning, withoute doubt it is not esta-  
blished by the worde of God as they  
prate in their pulpites, but by the craft  
and



and subtylitie of our cruell enemy the deuell. For the worde of God, commaundeth shamefastnes and purenes of lyfe. But this learning, suffreth the lustes to run at ryot, & that which is next dore to it, prouoketh hedlong to all kynde of wyckednes. The worde of God, dothe abate all arrogancye, and especiall trayneth men vp in modestie: but this puffeth vp mennes hartes with pryde, and teacheth them to despyse all antiquitye, auncient religion, and hollynes of old tyme. The worde of God, dothe make peace, and lynceth mennes myndes in loue, making them parteners of all good thinges: but thys learning, dothe breake peace, and teareth the bodye of Christ hys church, with inwardly consuming & wastynge sedition. For how can they be authors bothe of discorde and concorde, which nether agree with them selues, nether  
with

A cōpari-  
son be-  
twene  
the true  
vvorde of  
God and  
the protes-  
tantes  
vvorde.

# A PEARLE FOR

The incō  
stancy of  
heretikes.

The diffe  
rence be-  
twene  
Christ his  
doctrine  
& the di-  
uelles.

with other, which wander oute of the  
waye as well as they? which disagree  
with themselves moſte inconstantlye?  
which to day hold one opiniō, to mor-  
row an other, cleane cōtrary one to the  
other, & cā not rest long in one mynd?  
Therefore ſeyng it is the propretye of  
Christ (as he hym ſelfe doth wytnesse)  
to gather in to one place thoſe which  
ſtray a broade, to ioynethoſe which be  
of diuerſe myndes, in an vniforme con-  
ſent, mutuall beneuolence, and chary-  
tye, and that it is the diuelles dutye, to  
ſcatter and pull a ſundre, thoſe which  
agree wel to gether, and to breake the  
band of all faytfull and frendely fel-  
loweshyp, and ſeyng the doctryne of  
theſe goodly Ghospellers, dothe rayſe  
vpprores, dothe breake peace, dothe  
ſpreade one ſect in to innumerable ſe-  
ctes, and cauſeth one ſect to be at deſy-  
aunce with the other, is it not playne  
that



that theyr religion is not drawen by  
 Christ hys rule, but all to gether is in-  
 uented according to the craftie deuysse  
 of subtyl Sathan? For what greater ar-  
 gument can we haue, then their dead-  
 ly hatredes, their contentions, their  
 scambling by the eares, their taun-  
 tynges and rybauldry raylinges? Christ  
 doth not cause these euellles, but An-  
 tichrist: For he is not the author of  
 dissention, but of peace. Nowe laste  
 of all, this is not to be passed ouer with  
 sylence, at what marke these sundrye  
 sectes & licentious pratinges do shote.  
 Mary, they haue this fetch, that they  
 may quite take away all the kuowledge  
 of God. For seing that no religion a-  
 mong them is so surely grounded, but  
 it may easily be ouerthrowen with the  
 argumentes of other sectaries, for so  
 muche as mooste men be caryed aboute  
 with euery winde, and be diuersely tosse

A greate  
 argument  
 of false  
 doctrine

At vvhæt  
 mark he-  
 ritykes  
 chesely  
 shote.

I begin sect

A PEARLE FOR

sed with doubtfull and wandryng opinionone, and can stay themselves vppon no certaine iudgement, when at the lengthe many perceau the fondnes & vanitye of theyr opinions, which they once cōceiued, it cometh to passe that they make but a ieste of all religion, ether that they thinck, there is no God, or ells, that he hath no regarde what men doo here vpon earthe: then the which thing what cā be said or thought more beastelye, that they whiche once had bequethed and offred them selues vp to Christ, and were taught to know God, euen by the verye sone of God, after they had gone oute of the onely true and ryght way, sholde so farr leape ouer the lynes of al godlynes, that they shold not onli hate the crosse of Christ, and in steade of God worshyp theyre owne lustes and wyckednes, but also beleue that the Lorde and Creator of all thinges, whose powre and ryght iud

ge-



gements, euen the dyuelles in hel and damned fowles do fere, ether not to be at all, or els not to rule and gouerne the whole worlde? But you will peradventure aske, who is so beastely & past all grace, that can cōceaine in hys mynd so straunge and abhominable blasphemie? Surely, if you will marke well, you shall fynde, that there hath bene many whiche clymyng vp by these sectes, as by certayne steppes and degrees, haue at laste ascended to the topp of thys unspeakable abomination. For as in other artes, no man can sodenly attayne to that perfection, for the which he myndeth to take paynes, but necessarily he must begyn with his principles, and so ordrelye go one by little and tytle, and at laste growe to a ripenes, so in learning of naughtines, there be certeine begynninges, (and not Christ crosse) but Christ curse rewes, which

Sectes be  
the step-  
pes to a  
theisme  
that is,  
of deni-  
ing that  
there is a  
ny god.

Our heri-  
likes be  
giltie of  
atheisme.

A PEARLE FOR

if they be suffered to crepe forward, they wyll induce men as farr as is possible, to the full knowledge of that vnspcakable myschefe. But who they bee, whiche be gyltie of this greneous syn, they them selues do wytnesse well inoughe by theyr workes. For if they thought, that God dyd forsee and regarde all thinges, and sharpely punyssh synnes vpon yeaereth, they wolde neuer haue wrought suche wylke wayes, to seduce the people. But alas, they are so farr gone in madnes, and tumbled hedlong in to all folly, that so often as it taketh them in the head, with wicked wordes, they scoffe and mocke those thinges, whiche be wryten of God hys iudgementes, as though they were but Caunterbury tales and grym vylsardes only deuysed to fray younge chyldren.

But I haue bene longer then I purposed. Yet for so muche as myne intent

was



was to shewe you myne aduise, howe  
to provide for those helpes, with the  
whiche you beyng assisted, you maye  
more stronglye establishe youre king-  
dom, & that I myght declare vnto you  
that the cheifest stay, and furnytur of  
your Realme, consisteth in the aduā-  
cement and mai[n]tenance of religion,  
and that I myghte proue, that there is  
no presenter poyson to the common  
weale, then counterfeyted religion and  
hypocriticall holynes, I thought no-  
thyng to be more agreable to my pur-  
pose, then to shewe certayne euident  
tokens, howe you myght discover the  
secrete deceptes, which lurke vnder  
the happ hartottes cloke of forged re-  
ligion. For if you haue in remembraū-  
ce those frutes of religyon. whiche be-  
fore I haue reherfed, you shall easily  
perceauē, whiche is false riligion. For  
if true religion doe beate downe ar-

A recapitulation  
of the frutes of true  
religion  
and false.

A PEARLE FOR

rogancie, ouercome angre, brydle fyl-  
thy desyres, restrayne intemperance,  
scrape oute the spottes of the mynde,  
preferue shamesfastnes and modestye,  
brede the feare of God, make sub-  
iectes faythfull to theyr Princes, esta-  
blyshe peace, fasten mennes myndes in  
amyty, and inflame them which the de-  
syre of heauen, then certaynely that re-  
ligion which causeth pryde, prouoketh  
angre, letteth the lustes lose, defyleth  
the soules with syn, taketh away shame-  
fastnes, remoueth the feare of God,  
worketh treason agaynst Kinges, tro-  
bleth common peace, bloweth the cole  
of hatred, thrusteth oure myndes down  
to the earthe warde, and drowneth  
them in the seas of worldly troubles, is  
no true religion, but false, pestilent,  
and damnable. Furthermore, I haue  
proued, that thys sect, (if so be, we may  
call it one sect, which is not only doubt-  
full



full, slyppery, but also diuerse, many-  
folde, and contayning in it innumera-  
ble other sectes ) is all to gether popu-  
lar, and for the peoples pleasure. For  
alluryng the people with a ioly shewe  
of to muche libertie, it armeth them  
against Offyciers, against their Kinges  
autoritie and regiment, and hardneth  
the hartes of the multitude with a false  
persuasyon of religion. And if it dyd  
onlye procure destruction of Kinges,  
so that it brought no daunger and dam-  
nation to the sowle, and by all meanes  
dyd not ouerthrowe the law of God, it  
were something to be borne with all.  
But this is greatly to be lamented, that  
it putteth oute the loue of vertue, the  
brightnes of honesty, the lyght of most  
true religion and deuotion, defyleth all  
commendable comlynes with vnpure  
lyuyng, and vtterly stoppeth vs for en-  
tryng in to euerlastyng glory. There-

## A PEARLE FOR

The authority of the protestantes should not moue vs to credit them

The liberty of the people shoulde dissuade vs to beleue these new teachers.

for what is it that may now deceaue vs? Is it the authoritie of these teachers? But I haue playnely declared, how farr the professors of thys learning be from true vertue, grauitie, and constancie of lyffe, and the perfection of moste pure religion. What then? Is it the lose libertye of the people? But there is no more sworne enymye to Princes, then that is: besyde that, it dothe vndoo the people whiche couet it, and spoyleth them of all liberty. For all thinges trulye, be preserued with kepyng a meane, and are destroyed with superfluitie & excesse. For as a Kyng, which not contentyng himselfe with his lawfull kingdome, desyreth to be lorde ouer all the worlde, and dothe not only thincke to rule the roste in worldlye matters, but also casteth to haue thinges pertaining to God, obedyent at hys becke & commaundement, can not long enioy hys kyng-



kingdome, for so much as he shall both turne away from hym mēes hartes, by reason of doing them manye iniuries, and also shall get God hys moste heavy displeasure, euen so the people, which is not cōtented with the lyberty which the law gyueth them, and for that cause breaketh all good ordre, moueth sedicyon, and waxeth woode, of necessity at lengthe, loseth that libertye whiche it might haue styll enioyed, with many other commodities and benefytes.

Therefore what now? Shal we follow this lore, because it leadeth vs to euerlastyng lyfe? But I haue playnely proued, that by meanes of this religiō, men be intised to wantones, to vnshamefastnes, to vnlawful lutes, that troublesome tumultes and dissentions be styrrred vp, that many naughtye entrepryses be taken in hand, that innumerable mischefes be forged, and last of all, that the re-  
mem

The protestantes  
promising  
vs euerlastyng lyfe  
ought not  
to vryn vs

A PEARLE FOR

membraunce of godlynes is quyte blotted oute. The which thinges truly, do not conducte vs to heauen, but pytch vs hedlongin to the place of cōtinuall mysery and wretchednes. In the which thing trulye it appeareth, howe faythfully these Euangelicall teachers haue performed theyre promisse. For thys they professed, thys they proclaymed, thys they promysed to bring fullye to passe, that they wolde call back corrupted manners to the strayght rule of the Ghospell, and that they wolde restore that perfectiō & purenes of lyfe which was in the primityue church.

The protestantes  
promise  
not performed,

Nowe you vnderstand, o Quene; how well they haue kept touche. For they haue not onlye left the Christian cōmon weale vnhealed, but also where soeuer they cam, they haue bestowed their trauayle to this end, (that if there were any healthe in it) to take it away,  
and



and to infect all the membres of Christ  
his church with most vncurable diseases  
and maladyes. Therefore, how coulde  
any man farther ouer shote hym selfe,  
then to be perswaded by these ménes au-  
torytie, to go from the most auncyent  
and holy religion, which was halowed  
with Christ his bloode, sealed with the  
tormétes of martires, aduaunced with  
the diuine workes of godly wryghters,  
standing allway inuincible against the  
wycked attemptes of heritikes, and as-  
sautes of cruell tyrauntes, hathe re-  
mayned in the same state euen vnto  
these oure dayes, to imbrace a religion  
which is to be suspected for the newe-  
nes, which is defamed with the wicked  
liuyng of the authors and teachers of it  
which is lamentable for the destructiō  
of all holy thinges, which is detestable  
for the horrible end which it shoteth  
at. The which religion truly, as it can  
be

A greate  
ouer shote  
in them  
vvhiche  
vvere se-  
duced by  
these ne-  
uwe do-  
ctoures.

# A PEARLE FOR

The grea-  
test pla-  
gue for  
herisie,  
shall light  
vpon kin-  
ges.

A notable  
and terri-  
ble ampli-  
fication of  
S. Paules  
vvordes.

be taken in hand of no man, withoute miserable destruction, so kinges which suffre them selues to be abused and corrupted with it, shall be more greuouesly plagued for it. For they do not only put theyr imperiall maiestie, the safegarde of the common wealthe, theyr lyfe and theire honowre in greate hazarde, but that which is muche more myserable, and harmefull, they shall prouoke the greuouse displeasure of God towarde them, & shall suffre much more paynefull punishment worlde without end. For the mo which following their euell example fall in to the lyke damnation, whome they ought to haue healed and preserued, the more greuouse and painefull shall their tormentes be in hell fyre. It is an horrible thyng, sayth saint Paule, to fall in to the handes of the luyng God. For to whome shall we run for succoure, if God hym selfe be oure eny-



enymye, in whose mercy al oure might  
and trust is? whose healpe we desyre in  
all aduersyty, and dystresse? on whome  
only we fasten oure eye, lokyng to be  
rescued, when we be assaulted on euery  
syde? vnder whose bucler shall we  
stand to auoyde his blowe? in what de-  
nes or darcke dungeons shall we hyde  
oure heades, that we may not beholde  
his angry and displeased countenaunce?  
which the leaste blaste of hys breathe  
the whole yearth is shaken, the hylles  
smoke beyng swynged with the fyre  
of his terrible lyghtninge, the heauen  
with greate thundre clappes sendyng  
oute flying flames, ouershadowing the  
yearthe with darcknes, shewing many  
other fearefull and terrible syghtes, dis-  
comforteth, amaseth, and astonisheth  
mortall men.

Therefore seeing he hath thus strong-  
ly weaponed nature to smyte feare  
in

A PEARLE FOR

in to vs, and to frai men from doing of  
naughtynes, what shall we thincke, he  
will doo, when he hym selfe shall come  
with all the hostes of heauen, and shall  
appeare in the clowdes, gyrded with  
iuste seueritye and indignacyon, co-  
myng to take vngeanunce of the eny-  
myes of his moste holy religion? when  
with hys iudgement he shall treade vn-  
der foote all pryde, and worldly pom-  
pe, when he shall thruste oute of hys  
presence those, whiche haue bene ob-  
stynatelyners, to be tormented with  
fyre, and moste cruell punishmentes,  
which neuer shall cease. He sayth the  
Scripture is the God of Goddes, the  
Lorde of Lordes, stronge, myghtye,  
and terryble, whose iudgement nether  
with fauoure can be bowed, nether  
with rewardes or brybes be corrupted.  
Shal we not therefore feare hys iudge-  
mentes? shall we not quake at hys lo-  
ke?



ke? shall we not for awe of hym shake  
of all syn and iniquytie? More ouer,  
what if long before we be warned of  
hym with many sygnes, of the miseries Many fig-  
nes shew-  
ved vs  
to repent  
which for wicked lyfe and heynouse  
offences, hange ouer all oure heades?  
shall we yet for all that not regarde  
God hys warning tokēs, and as a man  
wold say his watche wordes? notwith-  
standyng these, shal we wallowe styll in  
oure myary manners? Truly, God gy-  
neth (as Dauid recordeth) many syg-  
nes, the whiche also we see to happen  
in oure dayes, beeing admonished with  
the whiche, we may by chaungyng our  
conuersation, auoyde the shot of hys  
bowe, which he hath bent agaynst the  
enimyēs of hys religiō, and by true and  
syncere worshipping of hym, turne a-  
syde hys deadely arrowes. The which  
hys so greate mercye, if we shall with  
more boldenes and vnshamefastnes,  
abu-

A FEARLE FOR

A Godly  
prayer.

abuse in contynuyng in oure naughty  
nes, we shall as S. Paule sayth, heape vp  
the riches of God his angre, and bring  
carte lodes of syn to encrease our euer-  
lastyng punyshementes. Swete Iesu for-  
byd thys pytyfull destruction from hys  
Chystyan flocke, and comforte hys  
church so greuouesly disquyeted with  
controuerfies, and at laste ioyne them  
with it in vnity of mynd, which be ca-  
ryed from it with contrary opinions;  
and I besech hym, that he will not suf-  
fre suche an occasyon of reioysyng, to  
the mortal enmyes of hys name, with  
the losse and castyng away of so many  
fowles, For my parte truly, I thynk it  
my dutye, allway to pray for the safe-  
gard of all Christendome, which only  
consisteth in the imbracing of one re-  
ligion, in mutuall loue and agreement,  
in the felloweshyp and partaking of all  
God hys graces and holyc blessinges  
and



and whereas I am very sorie for other  
 cuntryes, which haue deuyded them  
 selues from the church, yet I am so tro-  
 bled in mynde for the daunger which  
 hangeth ouer this Realme of England,  
 that I can not in wordes vtter the care  
 and thought, which I take in the be-  
 halfe of it. For I take it very heauily,  
 yea it nyppeth me at the harte, that so  
 flourishyng a cuntrye, furnished & re-  
 plenished with all thynges, more ouer  
 (if that make any thing to the purpose)  
 knit very fast to this oure kingdome of  
 Spayne, both in nyghe kynred and also  
 confederacie of long continuance,  
 whiche hathe gyuen so many profes of  
 godlynes, and in olde tyme hathe not  
 shewed more notable feates of armes  
 in battayle, then it hathe set forthe ex-  
 amples of religion and holynes, worthi  
 to be followed of the posterity, in these  
 dayes seduced with the deceptes and  
 subtyll suggestions of desperate doc-  
 K                      tours

Alas that  
 England  
 shold be  
 in such a  
 case, that  
 forenners  
 sholde so  
 purye it.

# A PEARLE FOR

tours, in diuerse poyntes fallen in to  
folishe and so dyuellishe opinions.

But in so greate vexation of mynde, a  
certayne hope doth refreshe me, which  
I haue conceaued of your singular wyt  
and especiall graciousnes. For it is the  
poynte of a notable wyt, to take hede  
before hand of eueles which may en-  
sue, to forsake the wrong opinion, whē  
the falsehode is discouered, wyllyngly  
to receaue the truthe, when it is once  
knownen and tryed oute, and to thynck  
no honoure to consist in styf standyng  
in wrong opinions, but to beleue that  
it is moste honorable, easily to bend &  
yelde to holsome councel. Also it is the  
duty of excellent graciousnes, to haue  
a care for the hole countrie, & if neade  
requyre, with ventryng the lyffe, to de-  
lyuer it from all pernitiouse erroures.  
All the healthe of youre countrie stan-  
deth in youre handes. If you will take  
vppon you to reuenge religions quar-  
rell.

There is  
cause of  
good cō-  
forte in  
our soue-  
reigne  
Queene.



tell, if you wyll ioyn your selfe to the  
 consent of the Catholyke church, if  
 you wyll mayntayne and cherishe aun-  
 cient manners and good ordres, & ba-  
 nyshyng naughtie men oute of youre  
 courte, and councell, shall intertayne  
 good and godly men to assyst you, no  
 doubt by the healpe and furtheraunce  
 of Christ, but you shall set your cōmon  
 wealthe in a good ordre, and restore  
 healthe, wealthe, and happy lyfe to all  
 your subiectes. But if you wyll haue no  
 regard to vnderfet those thinges which  
 fall downe & go to decay, I am a fearde  
 to tell you what wyll become of you,  
 and all youre. Also I wolde wyshe you  
 to recorde this with your selfe, that he  
 whiche preferreth hys owne honowre  
 before the honowre of Christ and re-  
 fuseth to employ all his endeuoure, to  
 aduaunce Christ his glory, for feare of  
 indaungering hym selfe, dothe often  
 fall in to that myserye, which he inten-

Howv ou  
 re gra-  
 tiousse  
 Quene  
 may ma-  
 ke an  
 happy  
 England;



Marck  
 this and  
 prayse  
 God for  
 suche hol  
 some co-  
 uncill.

A PEARLE FOR

ded to scape, by wyncking at wicked men, whiche robb and spoyle Christ of hys honowre and glorye. For it is the ryght iudgemēt of God, that he which maketh more accompt of hys owne glorie then of the glori of Christ, shold end hys lyfe in greate shame and dishonowre. Contrariwyse, he which in respect of Christ hys glorye, setteth naught by his owne ryches and estimation, attayneth to greate wealthe adorned with all worshipful preferment and promotion. For suche a man getteth allmyghtie God to be hys patrone and defendour, who neuer yet dyd forsake his seruauntes, so that he maketh hys ryches & hys honowre in more assurance, thē if he were garded or wayted on with a mightye & strong armye. Therefor if you haue an ernest zeale to defend and preferue youre kyngdome, if you desyre to inioy immortall glory, hercken not so much what men tyckle  
you



you in the care to be expedient to  
 strengthen and assure you, as what the  
 lawe of God, the cause and considera-  
 tion of hys moste holy religion dothe  
 require of you. Cal to remembraunce  
 with what a goodlye wyt, God hathe  
 indued you, consydre with what lear-  
 nyng and knowledge you be decked,  
 in what rounge you be placed, what an  
 office and charge you haue taken vpon  
 you, and you shall vnderstand that all  
 those gracyouse gyftes, which you ha-  
 ue receaued of God, you ought to vse  
 and bestowe to the setting forth of  
 hys glorye. For he which hathe blessed  
 you with suche benefytes, if you wyll  
 wholly yelde vp your selfe to hym, wyl  
 assyste you with his grace, and wyl euer  
 be redy at youre ellbowe to helpe you.  
 For allthoughe you alone, sholde take  
 in hand suche a greate entrepryse, to  
 reclaime England to the aũcient fayth,  
 what were not you able to bryng to

God hath  
 bestowed  
 so many  
 giftes of  
 grace vpon  
 our excel-  
 lēt Que-  
 ne to lett  
 oute his  
 glory.

Oure  
 mighty  
 Princes,  
 able a lo-  
 ne to re-  
 forme En-  
 gland.

# A PEARLE FOR



passe, hauyng God before you, at your  
 backe, and on eche syde of you? Add  
 here vnto, that there be in thys youre  
 realme, mo which fauoure the Catho-  
 lyke religion, and which be redy to suf-  
 fre extreme punishment, in the holy  
 quarell of it, then there be which in-  
 clyne to these newe founde learninges,  
 and late vp starte opynions. Therefore  
 there is no doubt, but what so euer you  
 wolde haue done in this behalffe, you  
 shall haue bothe God and man redy to  
 further you. Weygh allso with youre  
 selfe howe muche it shall redounde to  
 youre honoure, that thys youre realme  
 set oute of ordre & for the moste parte  
 torne asundre by the meanes of a fewe  
 mycheuous persones, sholde by youre  
 dylygence, returne to the auncyent  
 bewtye, and recouer the ornamentes of  
 godly conuersation, with the which in  
 olde tyme it was trymly set forthe and  
 decked. For all good men wyll speake  
 and

what an  
 honora-  
 ble thing  
 it vvere  
 to oure  
 puyssant  
 Quene  
 to redres-  
 se religiō  
 in En-  
 gland.



and wryght good of you, youre actes shall be cronyeled and registred vp for euer, they which be not yet borne shall talcke of you, and no age shall cease to syng songes in prayse and commendation of you. For what victories are to be compared with so notable a dede?

What is able to purchase greate prayse and renowne? what more notable monumentes can be left to make youre name allway to be remembred? for it is not prayse worthie to kyll many thousandes of men, but to put wyckednes to flyght, vtterly to race oute and deface syn, that is to be praysed, that is to be exalted: not to worke men myschefe and destruction, but to saue and delyuer them, is the hyghe way to immortal glorye: not to ouerthrowe with force of armes many Cyties of foren-enymyes, but to preferue the natyue cuntrye for beeing ouerflowne with seaes of syn, or ouerrun with the run-

## A PEARLE FOR

nyng campe of vngodlynnes, dothe wyn  
the golden spurres of glorye and re-  
nowne. For all other victories though  
they be in God his appoyntement, yet  
they be gotten with the dent of the  
sworde and helpe of man: but this of  
all other moſte notable, is obteyned  
with godly and ſpiritual weapons: &  
thoſe other victoryes are not gotten  
withoute bloodeshed, and a certayne  
lycéce or warrant to ſin, but thys which  
I ſpeake of, is gotten with the deſtroy-  
inge of ſyn, and the ſauyng of men;  
wherefore of neceſſyty this paſſeth in  
worthynes all other, which be wonne  
with worldely weapons, ſhrighting of  
ſouldyours, & force of men, ſo farr as  
heauenly thynges excell thynges vpon  
earthe. Which thinge truly ſhall cauſe  
men ſo much more to meruayle, as it is  
an harder matter for the Princes of dar-  
kenes, & euerlaſting enimies of man-  
kynde, to be vanquyſhed of one wo-  
man,



man then one man to be conquered  
of an other. Therefore so notable prayse,  
shall not only allway be freshe in men-  
nes memories, but also it shall be set  
forthe and magnified of the blessed  
saynctes in heauen. Wherefore (o most  
noble Quene) euen for the bledying  
woundes of our Redemer Iesu Christ,  
for hys bloode shed for vs vpon the  
crosse, for his death & bytter passyon,  
by hys most glorious victory, with the  
which he triumphed vpon death, des-  
troying it and puttyng it to death, for  
that contynuall fyar, which he hath in-  
closed in the centre of the yearth, and  
with the which he hath stirred the har-  
tes of his seruauntes to the loue of ver-  
tue and hatred of syn, for that moste  
ryghtwyse iudgement with the which  
he shall take vengeaunce of syn, and re-  
compence with euerlasting rewardes,  
those which haue helde a sound faythe  
and vndefyled relygion, fynally for the  
loue

A moste  
vehement  
& Godly  
exhortati-  
on to our  
redoubted  
Quene.

# A PEARLE FOR

loue of all holy thinges in the worlde,  
I pray and beseeche you, seeing you haue  
so many helpes and furtheraunces to  
immortall glorye, that no let or hyn-  
draunce may be found in you. Fasten  
yours eyes vpon Christ mangled with  
woundes for youre sake, throwe your  
selfe flat before hys fete, imbrace hys  
crosse in your armes, and banishe out  
of your countrey, this hatred agaynst  
hys crosse, whiche this newe fangled  
fraternitie doth openly mayntayne.

Follow the foote steppes of holy mé,  
and persuaide your selfe that to be the  
ryght way, which Godly men indued  
with excellent vertue continencie, and  
purenenes, being hyghly in the fauour  
of God, inspyred and taught with the  
holy ghoste, haue troden before you:  
not that which men blynded with selfe  
loue, leaning only to theyr owne wit,  
hedlong in folysh hardines, ouer whel-  
med with wyckednes, and dyuyded frō

the

Enimies  
of the crof-  
se to be ba-  
nished.

VVhat  
forerun-  
ners oure  
most clea-  
re Princes  
shold fol-  
lowe and  
eschewe.



the vnitie of Catholyke churche doo  
persuade you to followe. The which  
thing if you wyll doo, you shall vp-  
holde and encrease the ryches of your  
Realme, and that which is much more  
worthe, you shall with greate glory as-  
cend in to the Kyngdome of heauen.

I E S V S C H R I S T the fountayne  
of all goodnes, the Lorde of all  
myght, long preferue youre  
grace in healthe, with in-  
crease off all honoure  
and Princelye ad-  
uancement.

⁂ ⁂ ⁂

F I N I S .

*Ex testimonio doctissimi cuiusdam viri  
Anglicè periti, credimus predictam epi-  
stolam & esse catholicam, & bene versam.  
Ita esse testor Cornelius Iansenius  
S. Theologia Louanij professor.*

To M. Doctor Haddon.

**V**alens the Emperour, as Nazianzenus dothe witnesse, beyng poysoned with Arrius heresie, after he had written with his owne hād many wordes cōcerning the banishment of saynt Basill yet could not finishe those writings, for so muche as the pen did thre tymes refuse to yelde yncke. Not withstandynge, he being obstinate in his proposed malice, did not leaue of to wryte that Wycked Decree, and to subscribe vnto it when it was wryten, till a greate cramp or palsie did come in to his hād, which did smyte such a feare and terrour in to his hart, that with his owne band he did tearc that, which he had once put in wryting O terrible, o feare full example. For the loue of God remember this history M. Doctor Haddon. And whereas it did not feare you to wryte agaynst Oforius at the first, because peraduenture either you knewe it not, or ells dyd forget it nowe seing you do knowe it, and haue it freshe in memorye, despyse it not. But let it be a warning to you, whether you be moued of youre owne heade, or pricked forward with the suggestion of other whether you be in youre priuate parler, or publyke parlament howse, that you say nothing, write nothing, subscribe to nothing, pertayning to the defacyng of the  
truth



truth, lest suche a cramp take you in the hand,  
When you sholde wryte, suche a palsie come in  
to your tonge when you sholde speake, that you  
be a spectacle to all them which se you or heare  
you. Entre in to an humble confession of your  
own imperfectiō, that although in humanity you  
can do very commendably, yet when you come  
to declame in diuinitye, against the veritie you  
cā no more bestirre your self, then young David  
coule in Saules heauie helmet, and boisterouse  
armoure, with the which he was neuer accusto  
med VVherfor I pray you, vse that, of which  
you haue some skill, refuse that, whereof you be  
altogether ignorāt. If you wil not ceasse, I assu  
re you, you shall styrre vp so many aduersaries  
agaynst you, that whereas you be M. of the  
Request, and for that cause, ought allway to be  
at leasure to heare petitions, when sueters come  
to you, you shal be fayne to make them answer:  
I pray you, trouble me not, I must go answer O  
sorius of Portugall, I must answer Hosius in  
Polonia, suche a man in such a countrie. &c.  
And if you wyll not make them suche an an  
swer, yet your brayne shall be busied with so  
many bookes and letters, from so many places  
of youre betters, that your mynde shall not  
be vpon youre charge. So that either you shall  
be put out of youre offyce for negligence, or elles  
sent from the Court to Cābridge for pitye, that  
you

1. Reg. 17.

you may haue more leasure to answer your ad-  
uersaries, *Whiche change I thinck you wolde  
not myllingly chose : wherfore I pray you, fol-  
lowe my former counsell. Stay your selfe, recom-  
pence your troublesome eloquence, with charitable  
and quiet sylence. But if you thincke, that I haue  
done you iniury by translating Osorius, you may  
easily reuenge you by translating youre answer,  
if you thinck it to be truer. Whether you do tra-  
slate it or no, because you be M. of the reque-  
stes, I pray you, graunt me this request, Increase  
not I pray you your olde fault with a new offen-  
ce, make no new resistance against the auncient  
veritie. And that you may be the more a feard  
hereafter to abuse youre hand in writyng a-  
gainst Osorius, or any other Catholike, turn the  
booke named Symbola heroica, heroicall deuyses,  
where in ameing many pictures, you shal finde  
a shaking hand, with a pen leapyng oute of it,  
& this posye wryten ouer it. *Uterius ne ten-  
de odijs. Let this be in paynted tables euer be-  
fore your eyes, let this be your heroicall deuysse,  
and I trust it shal feare you from the lyke vyce.  
Which, I pray God, you neuer commit agayn,  
whose grace I wyshe you, that you may wort-  
hily repēt for that which you haue done al redy.  
Amen.**

*Fare you well.*

*From Antwerp the. 27. of Marche.*



# Faultes escaped in some Copyes.

Fo. 18.	anc	} Reade	{ and
fo. 19.	hi		{ his
fo. 24.	bestowes		{ bestowed
fo. 30.	at		{ as
fo. 25.	rauiſhed		{ rauisheth
fo. 49.	euerlaſting		{ euerlaſting
fo. 51.	whicg		{ which

